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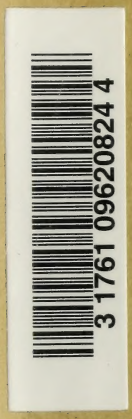

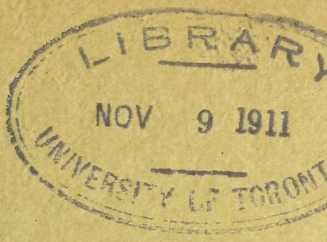

The University of Chicago
FOUNDED BY JOHN D. ROCKEFELLER

A Middle English Treatise on the Ten Commandments

TEXT, NOTES AND INTRODUCTION

A DISSERTATION

SUBMITTED TO THE FACULTY OF THE GRADUATE SCHOOL OF ARTS AND LITERATURE, IN CANDIDACY FOR THE DEGREE OF DOCTOR OF PHILOSOPHY

DEPARTMENT OF ENGLISH

BY

JAMES FINCH ROYSTER

CHAPEL HILL, N. C.
The University Press
1911

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INTRODUCTION[1]

I. The Prymer.

In the deed of gift of his book to Roger Stonysdale, one of the chantry priests of St. Nicholas' Church at Newcastle-upon-Tyne (p. 9), the scribe calls it "hoc primarium." In contents Lacy's "primarium" agrees with the service book commonly known as the Prymer. Mr. Littelhales[2] gives the following table of contents for the Prymer, the one met with in a large number of MSS. examined by him: 1) Hours of the Blessed Virgin, 2) Seven Penitential Psalms, 3) Fifteen Gradual Psalms, 4) Litany, 5) Office of the Dead, 6) Commendations. This matter the Prymer invariably contains. In addition to these offices, many copies of the Prymer have various other devotions and forms of religious instruction not included in the original plan of the book. There is no absolute uniformity regulating what this matter shall be, but it is usually those things which the Church thought it incumbent upon the laity to know: the Creed, the Lord's Prayer, the Seven Deadly Sins, the Seven Sacraments, etc. to which there are often added tracts on various subjects. In the "primarium" described here the added matter, except the translation of St. Jerome's Epistle *Ad Demetriadem*, is that commonly found in the Prymers.

Later the Prymer came to be not so much a book of monastic devotion as a book of religious instruction for the people—"the prayer book of the educated laity."[3] The compiler of this Primarium was not, however, making a service book for the use of the people.

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[1] For a description of the MS. see pp. 5–7.

[2] *The Prymer, or Lay Folks Mass Book*, Pt. II, pp. xxxix, EETS. Cf. Maskell, *Mon. Rit. Eccl. Angl.* 1846, III; Littelhales, H., *The Prymer of the Lay People in the Middle Ages.* For a summary of the bibliography of the Prymer cf. Brown, C. F., *Modern Philology*, III, p. 481, note.

[3] The Prymer was early translated into English for the benefit of those who did not understand Latin. Cf. Swete, H., *Services and Service Books*, pp. 112–113; Brown, *loc. cit.*, p. 481.

He compiled it for his own use, (fol. 101 b., p. 9), "and aftur to othur in exitynge hem to devocion and preyers to god," and wills it to a chantry priest of his own town to be kept perpetually in St. Nicholas' Church.

II. The Date.

The Primarium was begun as early as 1420 and completed, at the latest, by the year 1434. On fol. 16 b., col. 1, there is a half page miniature of one imprisoned praying to the Virgin; the prisoner holds a flowing scroll containing writing, the greater part of which has been erased; under this scroll is the date M.CCCCXX. On fol. 1 ("*in fronte codicis*") we find, "*Anno domini milesimo. CCCC mo xxxiiij.*" The year 1434 may rightly be taken as the extreme date for the completion of the MS. The composition may well have extended over a period of fourteen years.

III. The Scribe.

Friar John Lacy, a member of the order of Friars Preachers, dwelling at Newcastle-upon-Tyne in the first half of the 15th century was the compiler of the Primarium. This much information concerning the writer the manuscript itself gives us: On fol. 1 he speaks of himself as "*Iohannis lacy anachorite de ordine fratrum predicatorum noui Castri super Tynam*"; on fol. 101 as "frere Ion lacy Anchor, and Reclused in þe new castel upon tynde"; on fol. 16 b., we find "xþe lacy"; at the bottom of fol. 17, "*Lacy scripsit et illuminat*"; and on fol. 151, the name "Lacy."

To these meagre items of biography I am able to add nothing of consequence.[1] Mr. Welford[2] notes that "a John Lacy is mentioned

[1] There is no mention of John Lacy in the series of articles on the Black Friars in England in the *Reliquary*, 76–89; in the *Archeological Journal*, 1880–1884; Quetif and Echard, *Scriptores ordinis praedicatorum*; Brand's *History of Newcastle*; Tanner's *Bibliotheca*; Jöcher's *Allgemeines Gelehrter Lexicon*; Bale's *Index*; or in any of the books of the kind available. Miss L. Toulmin Smith has kindly aided me in my search for any notice of this mediaeval penman—unfortunately without result. Miss Smith informs me that a certain John Lacy held an office in the port of London in 1423. Clearly this is another man. The name Lacy was a common one, especially in the North of England.

[2] *Arch. Ael.*, series III, 80. Cf. also Welford, *Newcastle and Gateshead*, I, 292.

in a deed of January 2nd, 1432 as one of the executors of the will of Richard Clederhowe" of Newcastle. The identification of this John Lacy with the John Lacy of the Prymer is not excluded by the fact that he was at the same time a Dominican Friar and the testator of a will, for the probation of wills fell within the jurisdiction of the ecclesiastical courts, and was one of the powers of the church tribunal against which the people at this time most loudly complained.[1] This bare piece of information does not, however, aid us in determining how far Lacy resembled the Friar of Chaucer's *Prologue*, or in allowing us to judge whether he was one who deserved the strictures passed upon the Friars by the author, or authors, of *Piers the Plowman*. There is no evidence to inform us whether or not he was a typical member of his order, who made his way over his circuit granting absolution for "a pair of old shoes and a dinner," who knew how to cozen the women and make himself "biloved and famulier . . . . with frankelyns over-al in his contree."

IV. Authorship.

The indications in the MS. that John Lacy copied the Treatise on the Ten Commandments into his Primarium rather than composed it are many.[2] Every page gives evidence of errors made in copying and corrections inserted in revision. No other version of the same treatment of the ten commandments exists in Middle English, so far as I know, and no original from which Lacy copied has yet been printed. There can be, under the circumstances, no speculation as to the identity of the author. Any well meaning priest might have written the treatise.[3]

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[1] Trevelyan, G. M., *England in the Age of Wycliffe*, p. 112.

[2] For instance: p. 9, ll. 21, 22, 24; p. 11, l. 35; p. 14, l. 2; p. 19, l. 10; p. 24, l. 10; p. 25, l. 28; p. 32, ll. 1, 28, etc. For a description of the MS. see pp. 5–7.

[3] Without being tempted into an effort to reconstruct the original or to assign different parts of the composition to the author and to the scribe, I am inclined to believe that the scribe added the story of the unforgiving slandered woman (p. 12) to his original. In the first place, the position of the narrative suggests this possibility. It comes at the end of the "*prologus*" and is separated from the discussion of the first commandment by two lines of Latin, a convenient place for the insertion of original matter. There is no correction of or addition to the text in the column in which this narrative stands. The spirit and vividness with

Tracts on the Decalogue, containing a systematized condemnation of all sins, with directions for righteous living,[1] were an exceedingly popular form of the clerical literature of the Middle Ages. In the Sermon of Dan Jon Gaytryge[2] we read: "þe *law* to knawe God Almyghty, þat principally may be schewed in theis sexe thynges"—the Ten Commandments, the Creed, the Seven Works of Mercy, the Seven Deadly Sins, the Seven Virtues, and the Fourteen Points of Faith. During the years when Lacy was compiling his Prymer, "when the Wycliffite movement was at death grips with the Catholic church," discourses upon any other subjects but those mentioned above were forbidden by the Primat.[3]

V. The Treatise on the Ten Commandments.

The exposition in these treatises invariably takes this form. There is a prologue[4]—of varying length—concerning the origin of the commandments, showing why they should be kept. The commandments follow in order. Under each commandment are mentioned the manifold ways in which this particular mandate of God is broken,—the various forms of sin especially condemned by this commandment. The discourse concludes with an exhortation, or a threat, to keep the laws of God. In all of the Middle English expositions of the commandments I have been able to examine, the same plan is followed. Both the subject matter and the form are the common property of mediaeval religious literature, and have their ultimate source in Holy Writ and the writings of the Fathers. The phrasing became stereotyped and the expression formalized.

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which the story is told is wanting in the rest of the composition. That a copier or translator felt at perfect liberty to insert *exempla* of his own into his original is shown in the treatment to which Robert of Brunne subjected William of Waddington's *Manuel des Pechez*. Crane, *Exempla of Jacques de Vitry*, cites the examples of Bernadius of Milan in his *Rosarium sermonum praedicabilum*, and Gottschalk Hollem in his *Sermones super Epistolas Pauli*.

[1] "Bokes whiche shewe us the way of godly lyvynge, and soulys helth."—Barclay, *Ship of Fools*. For a Reformation complaint as to the excessive number of such books cf. Gau, *Kingdom of Heuine*, p. 3, STS

[2] Perry, *Religious Pieces*, p. 2, EETS.

[3] Treveleyan, *loc. cit.*, p. 127, quoting Wilkins, III, 59 and Gibson, I, 382–4.

[4] Cf., for instance, Hugo of St. Victor, *De Sacramentis*. Migne, *Pat. Lat.*, CXL.

In neither subject matter nor form does this treatise depart from the conventional mode of treatment. Every thought, and almost every phrase, can be paralleled by passages from other theological discourses. But the relation between this version and any other tract on the Ten Commandments known to me is not close enough, by a great deal, to lead to a conclusion that this treatise is a copy of any Middle English tract so far published ; nor do I know of any Latin original which can be held responsible. Rather than a slavish copy it seems to be a free rendering, in conventional form and style, of matter common to theological literature. The fashion is consistently followed throughout. The text is thoroughly supplied with reference and quotation from the Bible and the Fathers to indicate the sources of the material.

VI. Source.

A separate tract on the Seven Deadly Sins, or any detailed treatment of them, is lacking. These sins are, however, enumerated under a separate heading in the same way that the Ten Commandments, the Five Wits, the Seven Deeds of Mercy, etc. are catalogued (fol. 126 b.). It may have been the intention of the scribe to let this list serve as an index for other tracts to follow. At the end of these lists there is a break in the MS. ; but the translation of St. Jerome's Epistle is taken up in the next section.

VII. The Seven Deadly Sins.

Earlier, in the Treatise on the Ten Commandments, the Seven Deadly Sins personified are introduced in company with those who break the Sabbath by drinking, gambling, and other sins of gluttony. A merry party of gluttons and "wasters of mens sustinance" is assembled for pleasure. The Seven Deadly Sins enter and make merry with the company. Each sin is in his usual habit. Pride is a boaster and hypocrite ; Covetousness, full of oaths, causes each one to beguile the other ; Lechery relates ribald stories ; Gluttony, the "Stuard" of the household, will allow no one to go home until he is fully satisfied with food and drink ; Sloth, the "Marchel" of the hall, bringing Idleness with him, keeps the cup always full ; Wrath, the "Tresureer," having Envy in his com-

pany, makes up the accounts and warns them all that no one shall speak well of his neighbor.[1]

In the books of medieval theological writers the Seven Deadly Sins had been made to assume almost every conceivable allegorical shape ; they had been personified under almost every form that can be thought of.[2] From the days of Prudentius the battle between the Vices and the Virtues had been raging.[3] A very common form which this strife-allegory assumed is that of a castle inhabited and defended by the Virtues, and attacked by the Seven Deadly Sins.[4] A closely related form of the allegory is that found in the earlier *Sowles Warde* and in the *Abbey of the Holy Ghost.*[5] In the *Abbey* a religious house is built on Conscience, erected by Obedience and Mercy, and founded upon Patience and Strength ; the Holy Ghost is the Visitor ; Wisdom and Discretion, Penance and Temperance are the officers. A tyrant of the land stormed the Abbey and put his four daughters—Envy, Pride, Grucching, and Evil-Thinking—into possession. But their rule was brief, for the Visitor soon came and expelled the usurpers.

While we do not have the allegory in the TREATISE ON THE TEN COMMANDMENTS completely worked out, there is enough of it to suggest that the writer had in mind a reversed form of the "household

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[1] For a neatly tabulated survey of the conventional characteristics of the Seven Deadly Sins see Mlle. Fowler, *Une Source Française du Poemes de Gower*, Menton, 1905, pp. 58 ff.

[2] Cf. Triggs, O. L., *Assembly of Gods*, pp. lxix ff. To his list of the occurrences of the Seven Deadly Sins in Middle English literature may be added these examples: *Townley Mysteries*, 377, 306, 331 ; *Digby Plays*, 66 ; *Englische Studien*, IX, 43 ; Perry, *Religious Pieces*, 77 ; *Cursor Mundi*, V, 1524 ; *Reliquiæ Antiquiæ*, 136, 280 ; William of Shoreham, 98, 28, 102, 107 ; R. of Brunne, I, 105 ; Myrc, *Parish Priests*, 31 ; Dunbar, *Dance of Seven Deadly Sins* ; Lydgate, *Temple of Glas*, 20 ; *Chester Plays*, 207 ; Vernon MS., I, 243. For Latin tracts on the Seven Deadly Sins see Append. ad S. Augustinum, Migne, XL ; *Vitiis octo*, S. Eutropius, Migne, LXXX, 9 ; *Vit. octo Princip.*, Aldhelmus, LXXXIX, 28 ; *Vit. et Virtutibus*, Rabanus Mauras, Migne, CXII ; *Vit. et Virt.*, Hugo of S. Victor, Migne, CLXXVI, 525 ; Petrus Cantor, Migne, CCV, 44.

[3] Cf. Neilson, W. A., "Origins and Sources of the Court of Love," *Harvard Studies and Notes*, Vol. VI, p. 19. Triggs, *loc. cit.*, pp. lxiii ff.

[4] Cf. the "Castle of Perseverance" ; Grosseteste's "Castle of Love" ; Neilson, *loc. cit.*, ch. III, *passim.*

[5] Perry, *Relig. Pieces*, pp. 48 ff., EETS.

allegory." Taking the place of the House of God, or the Castle of Love, as the residence of the Virtues, is the Tavern, the stonghold of the Vices. Of this household the Seven Deadly Sins are the rightful officers : Gluttony, the "Stuard" ; Sloth, the "Marchel" ; Wrath, the "Tresureer." But the strife motive is lacking ; there are no forces opposed to the Vices.

To the mind of the devout man of religion of the time there could be no fitter castle of wickedness than the tavern. By the Church it was considered the home and breeding-place of all sin.[1] Among the theological writers it is often characterized as the "devil's schoolhouse." Don Michel,[2] following his source,[3] says :

"þe tauerne ys þe scole of þe dyeule huere his deciples studieth. and his oȝene chapele þer huer me deþ his seruese. and þer huer he makeþ his miracles zuiche ase behoueþ to þe dyeule. At cherche kan god his uirtues sseawy. and do his miracles. þe blynde : to liȝte. þe crokede : to riȝte. yelde þe wyttes of þe wode. þe speche : to þe dombe. þe hierþe : to þe dyaue. Ac þe dyeuel deþ al ayenward ine þe tauerne. Vor huanne þe glotoun geþ in to þe tauerne ha geþ oprigt. huanne he comþ a-yen : he ne heþ uot þet him moȝe sostyeni ne bere. Huanne he þer-in geþ : he y-zycþ and y-herþ and specþ wel and onderstant. huan he comþ ayen : he heþ al þis uorlore as þe ilke þet ne heþ wyt ne scele ne onderstondinge. Zuyche byeþ þe miracles þet þe dyeuel makeþ. And huet lessouns þer he ret. Alle uelþe he tekþ þer. glotounye. lecherie. zuerie. uorzuerie. lyeȝe. miszigge. reneye god. euele telle. contacky. and to ueele oþer manyeres of zennes. þer ariseþ þe cheastes. þe strifs. þe manslaȝþes. þer me tekþ to stele : and to hongi. þe tauerne is a dich to þieues. and þe dyeules castel uor to werri god an his halȝen. and þo þet þe tauernes sustyeneþ : byeþ uelaȝes of alle þe zennen þet byeþ y-do ine hare tauernes. and uor zoþe yef me ham zede oþer dede asemoche ssame to hire uader oþer to hare moder. oþer to hare gromes. as me deþ to hire uader of heuene. and to oure lheuedy. and to þe halȝen of paradis. mochel hi wolden ham wreþi. and oþer red hi wolden do þer to þanne hi doþ."

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[1] Chaucer's Friar, however, "knew the tavernes wel in every toun." *Prol.*, 240.

[2] *Ayenbite of Inwit*, pp. 56–7, EETS. Cf. Jusserand, J. J., *English Wayfaring Life*, pp. 130 ff. Cf. Chaucer's "develes temple," *Pardoners Tale*, 8.

[3] Fowler, *loc. cit.*, p. 96.

The anonymous author of *Jacob's Well*[1] speaks thus of the tavern : "þe tauerne is welle of glotonye, for it may be clepyd þe develys scolehous & þe devyls chapel for there his dycyples stondyen & syngen bothe day & nyȝt."

Robert Crawley, writing more than a hundred and fifty years later, continues the condemnation :[2]

> "And then such as loue not
> to hear theyr fautes tolde,
> By the minister that readeth
> the new Testament and olde
> do turne into the alehouse
> and let the church go."

The sins appear in the following order: Pride, Covetousness, Lechery, Gluttony, Sloth, Wrath, and Envy. This sequence differs from that found in Chaucer, Gower, *Ayen. of Inwit*, Gregory, or from that in Augustine. All agree, however, in placing Pride first in the list.[3]

VIII. Exempla.

Only a limited use is made of *exempla* for illustrating the lessons taught. We find but five tales. Three of these are versions of widely-scattered stories, one is related on the authority of oral transmission, and another is said to be taken from an author whom I have not succeeded in identifying. The sources indicated by the writer are : *Vitae Patrum*, Gregory's *Dialogues*, and "Vincencius in *Gestis Anglorum*."[4]

I. (p. 12.) A young man slandered a young woman. She bore him such resentment for his evil speech that she would not forgive him, even when at the point of death she was strongly urged and threatened by the priest. She died without the holy sacrament. Her spirit afterwards appeared to the man who had slandered her, while he was tethering his horse, and told him that she had been damned

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[1] p. 147, EETS.

[2] *Works of Robert Crawley*, ed. Cowper, p. 89, "Of Alehouses," EETS.

[3] Cf. Triggs, *loc. cit.*, p. lxxii.

[4] Cf. Bale's *Index*, p. 514. The title there recorded, *Gesta Anglorum*, I have been able to trace no further.

for his sake, but that he still had time while alive to obtain forgiveness and mercy. There was no remedy for her. The priest was sent for to conjure her to some "dry place." The spirit disappeared.

The tale is related upon the authority of an acquaintance, a man of "perfection and credens." This indication of source may, or may not, be true. We must give it consideration when we remember that it was a common custom among the *exempla* writers to add stories of local tradition and sometimes of local happenings to their collections.[1] Furthermore, we should bear in mind the fact that the scribe acknowledges that he has read the other stories, and that search after parallels for this one has been in vain. On the other hand, it should not be forgotten that it was a convention to relate a story on the authority of oral transmission in order to make it more realistic, and to give it a readier acceptance.[2]

The separate parts of which the story is made up are stock motives. The moral, which is to show the virtue of the shrift and the peril of dying unabsolved, can be illustrated by innumerable *exempla*.[3] The appearance of the spirit of one who died unconfessed to warn others is, of course, a commonplace. The handling of the slander motive is unusual. Generally the slanderer is punished.

II. (p. 15.) The second story is related in fewer than fifty words. A Jew was saved from the power of wicked spirits by making the sign of the cross.

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[1] Cf. *Jacques de Vitry*, ed. C. F. Crane (Folk Lore Soc.), Introduction, pp. lxvii, lxviii, lxxii, xcvi. Gregory, in his *Dialogues*, is very careful to strengthen the authority of his anecdotes by citing the authority of those who were eye-witnesses, if he himself did not see them. Robert of Brunne vouches for the authenticity of his stories as follows :

> "Meruels, some as y fonde wrytyn,
> And other that have be seyn & wetyn ;
> Non ben thare-yn, more ne lesse
> But that y-founde wryte, or had wytnesse."

[2] In the *Niederlandische Sagen* (ed. Wolf, p. 54), a comparatively late collection, the brother-in-law of the knight, the chief person in the story, is cited as authority. But the same tale had been told by Caesarius of Heisterbach. Examples of this kind can be piled up almost indefinitely.

[3] To cite only one or two examples, cf. *Jacob's Well*, pp. 21, 183 ; Bede, *Hist. Eccle.*, v, xiii. In a large number of instances the Virgin appears and intercedes.

The source is plainly stated to be Gregory's *Dialogues*. It is found in Bk. III, ch. 7 (Migne, *Pat. Lat.*, LXXVII, col. 229). Gregory relates the incident in the following manner: A certain bishop, Andreas of Fulda, an old man full of virtue and good deeds, became tempted by a holy woman who was dwelling in his house. A Jew passing through this city was unable to find a lodging for the night, and made his bed in a temple of Apollo. Fearing the sacredness of the place, he decided to protect himself by making the sign of the cross, though, in reality, he held its power as little. In the middle of the night he woke and saw a strange sight. An assembly of evil spirits was being questioned by their master as to the wicked deeds they had been doing. One related that he had poisoned the mind of Bishop Andreas for the holy woman. Suddenly the spirits were ordered by their master to seek about the temple to find one who did not belong to their order. They soon came upon the Jew, but the sign of the cross was upon him. The devils retired, saying, "*Vae, Vae, vas vacuum et signatum.*" The Jew ran to the bishop and told him what he had seen. He became a Christian, and the bishop put away the woman.

The same tale is found in *J. de Vit.* (CXXXI), *El Libro de los Enexemplos* (XXI), *Alph. of T.* (CCXXVIII) and in *Hand. Synne* (Rox. Club), p. 124.

In *El Lib. de los Enx.*, there are two versions of the story; these are practically the same, except that the second one is considerably fuller in detail. The first version, following faithfully Gregory, concludes: "Ella manera desta inquisicion brevement la dice San Gregorio; mas púedese saber mas largament por un enexmplo que se ley en las Vidas de los santos Padres." However, nothing new is added.

The story has taken on additions in *Handlyng Synne*, while Jacques de Vitry has cut it to a considerable extent. It is faithfully reproduced in *An Alphabet of Tales*. Odo of Cheriton (no. 182) also relates this story. For further bibliography, cf. *J. de Vit.* (ed. Crane), pp. 189–90.

III. (p. 18.) A clerk was greatly devoted to the Virgin, but he was accustomed to use vicious oaths. Our Lady, nevertheless, prayed

to her Son that he might be saved. One day she appeared before the clerk as he was in his devotions, with her child in her arms. His eyes were hanging on his cheeks, his arms and bones were broken, his flesh was rent, and his heart was torn out of his body. The clerk inquired of her who had thus mangled her Child. He was told that he was one of those who had thus injured him. She disappeared. The clerk mended his ways and made a good end.

No source is indicated by the author. He merely says: "We reden of a miracul of oure lady." In none of the large collections described and analyzed by Mussafia (*Sitzungsberichte der Wiener Academie*, 113, 115, 119, 123) or by Ward (*Cat. of Rom. in Brit. Mus.*, II), is this story found. It belongs, however, to a class of Mary legends very common, which may be called "Mary intervention exempla." Where this exact version comes from I do not know.

With some variation the story is told in *Handlyng Synne* (EETS, Pt. I, pp. 25 ff.). This is an addition on the part of the English translator; it is not in William of Waddington's *Manuel des Pechez*. Dr. Furnivall has not traced the borrowing. The two versions differ in these particulars. In *Hand. Synne* the swearer is not a clerk, but "a ryche man"; the Virgin appears to him in the same manner with her wounded Child in her arms, but the conversation between her and the clerk is given at greater length. Mary *promises* to intercede for him if he will repent and do penance.

IV. (p. 19.) Sir Robert of Worcester was a good and charitable man, but he was a hard swearer; his favorite oath was by "godes spere," or by the "spere of god." After his death a good man prayed continually for his soul. An angel appeared to this man and informed him that it was not the will of God that he should pray for the soul of such a wicked man as the knight had been, for he was damned. Then the angel led him to a "place of paynes," where there was a great pit of fire, in which the knight lay burning. A devil was smiting him with a great spear. The angel disappeared.

Vicencius in *Gestis Anglorum* is given as the source. I have found no notice of a Vicencius who wrote a *Gesta Anglorum*.[1] Bede's

[1] Cf. p. x, note 4.

Ecclesiastical History is usually referred to as *Gesta Anglorum*, but Bede has not told this narrative. The possibility suggested itself that this might be a loose and careless reference to Vincent of Beauvais, for in the *Speculum Historiale*, Bks. XXIII to XXX, he tells of the deeds of the English and French kings. The tale is not, however, found in this section of the book, and, apparently, nowhere else in the volume. Furthermore, William of Malmesbury's *Gesta Regum* is referred to by *exempla* writers as *Gesta Anglorum* (*Cat. of Rom. in Brit. Mus.* III, ed. J. A. Herbert, 1910, p. 511 and p. 536). But the story of Sir Robert of Worcester is not found in William of Malmesbury's history. The careless way in which "in Gestis Anglorum" is used seems to indicate that the term might be applied to any book or portion of a book concerned with English history.

There are no other occurrences of the legend known to me. The two motives of which the story is composed are frequently found. It is related in the *Alphabet of Tales*, (no. 305) that a man was virtuous in every way, except that he used "fowle language"; his punishment was, however, different from that accorded to Sir Robert: his body was cut in two. The futility of praying for unredeemably damned souls is also illustrated by a story in the same collection (no. 291), taken from Jacques de Vitry (736, p. 492), who had it from Caesarius of Heisterbach. The vision of hell and the sight of the punished is a commonplace in *exempla*. Cf. Ward, *Cat. of Rom. in Brit. Mus.*; Becker, E. J., *Mediaeval Visions of Heaven and Hell*, Baltimore, 1899.

V. In the *Tract on Confession*, not printed in the following text, is related the story of the two brothers and the book of three leaves. The older of the two brothers was a clerk, the younger a "lewd" man. The clerk was proud and impatient, while the lowly brother was meek and well liked by all who knew him. The clerk inquired of his brother how he had attained the virtue of patience and humility. He was told that it came through the reading of a wonderful book of three leaves; the first leaf was written in letters of gold, the second in letters of red, the third in letters of black. On the black leaf he found his sins, on the red the poverty, suffering and meekness of

Jesus, and on the gold the joys of paradise. When he had finished the reading in this order he despised himself and the world.

The *Vitae Patrum* is named as the source ; but, apparently, it is not in the text printed by Migne, *Pat. Lat.* vols. 73, 74. It is well known that the writers of *exempla* often confused the sources which they used, and sometimes wilfully misrepresented them in their desire for a worthy source.[1] If the tale, however, is not to be found in the *Vitae Patrum*, it is one of the most popular and often repeated stories of the *exempla* books. It is in the *Gesta Romanorum* (ed. Oesterly, no. 188), but the English translator has omitted it. (Cf. *Gesta Romanorum*, ed. Hertage, EETS, Append. p. 531.) Wright early published the story without comment (Percy Soc., VIII). For further bibliography cf. Oesterly, p. 742. Oesterly believes it to be related to the story of the three crows (*Gesta Roman.*, no. 125), and cites here Byrom's *Three Black Crows* (Chalmers' Poets, XV), of which he probably read only the title.

IX. Language.

The task of arriving at any definite conclusions as to the language of the Newcastle-upon-Tyne district at the end of the first quarter of the fifteenth century through the evidence furnished by the present text is made quite impossible by the fact that Lacy's MS. is a copy, by the absence of opportunity for making rime tests and by the really small amount of exact information we possess in regard to the language of this district at this time. The more or less mechanical record of the writings of the more common sounds found in this text will at any rate, it is hoped, be of some value to future investigators of the language of the northmost part of England in the early years of the fifteenth century.

Vowels.

The forms in which OE *a* (WG *a*, WS *æ*), *e*, *i*, *ī*, *o*, *ō*, *u*, *ū*, *eo* appear in this text follow the usual ME developments and present little of interest. The following observations are to be noted :—

OE *a* (*æ*) before nasals = *a*, *ā* (written *a*, *aa*) : *man*, *þan*, *name*, etc. ; before nasal combinations = both *a* and *o* : *landes*, *londes;*

[1] Cf. J. Crosland, *Modern Language Review*, I, i, 57.

wrange, wrongesly; honde, hoonde, handes, etc. Although early Southern ME employed generally the *o* in this case in contrast to the early Northern *a,* neither form at this late period furnishes a dialectic criterion. The London Records of this date have both *a* and *o* (Morsbach, *Über den Ursprung der Neuenglischen Schriftsprache,* S. 28 ; Lekebusch, *Die Londoner Urkundensprache von 1430–1500,* S. 51) ; while the same orthographic variation is common in the *Townley Mysteries, Thomas of Erceldoune,* Richard Rolle and in other Northern texts. Cf. Baumann, *York Urkunden,* S. 16.

In *fache* and *brannyng,* OE *e* appears as *a.* Cf. Sievers, *Grammatik,* 89. Anm. 1 ; Morsbach, *Schriftsprache,* 59 ; Baumann, *Y. Urk.,* 21. Anm.

ON *gar* is found once, written *gar.*

i (written *i* and *y*) changes with *e* in *whet* (*withe*), *wethe, binemith, het, wreten, sengel, wedue.* Luik (*Untersuchung zur eng. Lautlehre,* 209) takes this variation for a lengthening to *e.* It seems to be, however, more a matter of writing than one of sound. It is an orthographic variation extremely common in MSS. of this date. Cf. *Englische Studien,* 27, 352 ; Herrig's *Archiv,* 102, 43 ; Morsbach, *Mittelenglische Grammatik,* 65. In *bedraden* OE $i = a$ (through *e* ?).

The writing *a* for *e* < OE *eo,* breaking before *h, r* and *l* + a consonant is not found. For the usual *e* we have *o* in *world.* OE *ȝeong* (*eo* through palatalization) appears as both *ȝeng* and *ȝing.* According to Kölbing (*Sir Tristam,* p. xxxi) the last form is Northern. Cf. ten Brink, *Anglia,* 1, 520.

OE *y* is generally written *i, y,* as in *firste, chirche, wyrkyng, mynde, kynd,* etc. In *mekel, evyle* it occurs as *e.* This original Southern writing was not unknown to Northern scribes. R. Rolle has these two words in the same forms. Cf. Kölbing, *Sir Tristam,* p. lxx. It is written *u* in *hud, putt* (noun), *cussynges* and *-schupe.* This is another instance of an original Southern form that had ceased to be confined to the Southern district. The London orthography of the day as noted by Morsbach (*Grammatik,* 8 ; *Schriftsprache,* 38), employs usually *i,* sometimes *e* and here and there *u. An Alphabet of Tales* (MS. Northern, fifteenth century) shows a great fondness for the forms in *u* : *furste, hur, churche,* etc. In *Cursor Mundi* (Adds. MS. B. M. 10,036) there are occasional occurrences of the *u*-writing.

WS *ea* 1) breaking before *l* + *d* (Northern *a*. Sievers, *Grammatik*, 151, 3) is found as both *a* and *o* in the same word : *halde, holden, witholdes, withaldes* (*old* : *ald* : 6 : 2). Chaucer has here only *o* (ten Brink, *Sprache*, 35); the London Documents generally *o*, beside a few forms in *a*. The forms in *o* are not, however, unknown in the North as early as the fourteenth century. 2) breaking before *h* + a consonant = *aw, au* : *lauȝen, sawȝe, sauȝe*. The decisive Northern *a* (Kaluza, *Historische Grammatik der englischen Sprache*, II, 23) is not found.

OE $\bar{a}$ = both $\bar{a}$ and $\bar{o}$: *haly, holy* ; *mare, more* ; etc. Variant forms occur in the same line. The $\bar{o}$ (*oo*) forms predominate in almost the proportion of two to one. The word *haly* furnishes by far the largest number of examples of the *a*-form,—twenty-nine (*holy*, eighteen). The preservation of OE $\bar{a}$ is one of the most decisive Northern characteristies. The Southern and Midland change OE $\bar{a}$ to $\bar{o}$. *An Alphabet of Tales* and the *North English Cato Version* (*Englische Studien*, 36. MS. fifteenth century) exhibit the same variation of spelling that we find here. Professor Hempl (*Journal of Germanic Philology*, 1, 22) very properly doubts "to what extent Southernly Northern texts with $\bar{o}$ represent a real $\bar{o}$ or only a Southern spelling for $\bar{a}$." The occurrence of the *o*-form in a far Northern text is probably always a matter of orthography rather than one of pronunciation. Though the scribe write the two forms, we cannot postulate two pronunciations differing so widely as $\bar{o}$ and $\bar{a}$ in the mouth of the same man at the same time. The writer who uses two forms of spelling for the same word, or for the same sounds in different words is copying from an original with a different spelling representing a different pronunciation from that of his own usage—traces of which he allows to remain in his transcription ; or a standard of spelling, to a large degree arbitrary, forces an unphonetic spelling upon him ; or lastly the lack of a standard orthography allows him to represent a sound in almost any manner he chooses.

WS $\bar{æ}$ (Mercian and Northern $\bar{æ}$ and $\bar{e}$, WG $\bar{a}$, Germ $\bar{e}$) = $\bar{e}$ and $\bar{a}$: *reden, teches, were, weren* ; and *ladde, lattes.*

WS $\bar{æ}$ (*i*-umlaut of $\bar{a}$) = $\bar{e}$ and $\bar{a}$: *redi, clene* ; and *clanes, clannes, gast.*

Dibelius (*John Capgrave und die englische Schriftsprache*) states

that the *a*-forms are the more frequently found in the North and North-Midland, *ē* and *ō* also appearing in nearly all writers of the North-Midland, while *ō* comes into the North first in the fifteenth century through the influence of the Southern poets. Cf. Kaluza, *Historische Grammatik*, II, 27. Lacy's writing shows no *o*-forms. The weakened *i*-form is seen in *ich* and *ilke*.

OE *ēa* = *ē* : *deeth, deth, deedly, gret, heed. Gratur* and *gratust* each occur once,—forms indicating a shortening of OE *ēa* to *ea*. Cf. Bülbring, *Altenglische Grammatik*, § 344a ; Kaluza, *Historische Grammatik*, II, 29 c ; and Morsbach, *Schriftsprache*, 67. The regular ME development is *a*.

OE *ēo* = *ē : be, frend, see, fle, seek*, etc. In regard to *beoth*, cf. Notes, p. 38.

Consonants.

OE palatal *č* = 1) initially *ch : child, chese, chirche* (*kirk* does not appear) ; 2) medially and finally *ch* and *k : wilke, wiche* (predominating form), *ilk, ich, mekel* (ON ?), *–miche, sekes, seches ; –lokur, –liche* ; *þenken, þenccith*. The palatalized *čs*-form is by far the more frequent in the scribe's writing. Cf. Kluge, *Pauls Grundriss*, II, 993 ; Morsbach, *Grammatik*, 14 and *Litteraturblatt*, X, 101. ON. borrowings do not show the palatization : *taketh, sikurly*.

OE *sč* = 1) *sch : flesche* (6 *times* : *flesly* once), *worschup* (3 times : *worsup* 2) ; *–che* in *fleche* (once) ; 3) *c* in *englice* (once). Inorganic *sch* appears once in *scheche*. In the auxiliary (OE) *sceal* we find both *sch–* and *s–*, the writing in *s–* having a slight advantage — 42 : 31. *sch–* in Northern texts is not uncommon. R. Rolle writes *sh* (*sch, sc*) throughout. *An Alphabet of Tales* and the *Northern English Cato Version* show the same inconsistency between *s–* and *sch–* as we find in this text ; while, on the other hand, a few *s-* forms are to be found in the London documents (Morsbach, *Schriftsprache*, 96). In the York records both *sall* and *shal* are used, the former writing being the more frequently employed (Baumann, *Y. Urk.*, 82).

There is no confusion in the medial position between *d* and the voiced *th*, as far as the writing indicates. Cf. Murray, *Dialects of the Southern Counties of Scotland*, p. 121. Final *d* appears as *t* in *lorte*

once (otherwise *lorde*), in *þousant* and often in the past participle of weak verbs. *t* and *d* interchange in *conforte* and *conforde*. We do not find *sente* for *sende*. Cf. ten Brink, *Sprache*, 170 and Smith, *Specimens of Middle Scots*, xxvii.

Final *t* or *d* of the past participle of weak verbs is often written *th*, as is the final *t* in a large number of words : *wrooth*, *weddethe*, *wethe*, *withe renthe*, *feeth*, and also medially : *thouȝthus*, etc. These are without doubt merely orthographic variants. R. Rolle rimes *Judith : writt : Judith : David* (*Prick of Conscience*, ed. Morris, xxiv). Numerous instances of *th* for *t* without apparent cause may easily be cited.

In one word, *vewe*, OE *f* appears as *v* initially, originally from the East Southern dialect. This *v* was introduced in a few words in the London dialect (Sweet, *Short Historical English Grammar*, 189), and was found once by Morsbach in the London documents (*Schriftsprache*, 103, 158). No instance is known to me of this writing in a pure Northern text. Initial *f* for *þ* is found in *furste*. Cf. Varnhagen, *Anzeiger für deutsches Altertum*, ix, 179. Anm. Note the writing *semfne* for *sefen*.

ng is reduced to *n* in *lenthe*, *st(r)enþe*, *everlastanly*, *kyndom* (also *kyngdom*) and in a few past participles. This may be merely graphic ; or it may be a reproduction of the pronunciation : *n* for ŋ. Murray (*Dialects*, 53, 124, 534) takes the dropping of *g* before *th* as a characteristic of Middle Scotch, "spellings which are found in the Northern dialect since the thirteenth century." Cf. Smith, *Specimens of Middle Scots*, xxv, and Morsbach, *Schriftsprache*, 100, 109. Initial *g* is never written *y*. There is no case of *-cht* for *-ȝt* or *-ȝth*.

OE *h* is regularly retained. It is dropped in a few words (*even-kyng*) and is present inorganically in *heerly*.

OE *þ*, *ð* = *th* and *þ*. *th* and *þ* appear side by side. *þ* is more frequently used in pronominal forms. *y* is not written for initial *þ*. Confusion with the voiced *d* medially is not met with.

OE *hw-* = *wh-* and *w-*. The latter writing is the predominating one (33 : 13). We find *wy*, *wiche*, *wen*, *what*, *whiche*, *when*, etc. The distinctive Northern *qu* does not occur. Intrusive *w* is found several times in *woon* and *wolde* ("old").

Inflections.

Nouns.

There is no necessity to distinguish between the various declensions of nouns found in the older periods of the language, for with the exception of fewer than ten substantives all nouns in this text are inflected according to the original *a*-masculine declension.

Nom and acc. sing. end in a consonant or in *-e*. OE endings, if there were any have either disappeared or have been reduced to *-e*. Final *e* is irregular and uncertain throughout, and is in no way a consistent index of length.

Gen. sing. ends in *-es, -is, -ys, -us*, the *-es* predominating. The language of the North prefers the ending *is*. The Scottish writers of the fifteenth century employ *-is* throughout. R. Rolle (*Prick of Conscience*) uses generally *es*. *An Alphabet of Tales* has the same variety of usage that we find in Lacy's MS. A remnant of the old weak gen. in *-an* is seen in *hyr husbonde bed*. *Liif dayes* is a compound noun. Cf. *Beowulf*, 793. Chaucer has *lifes dayes; Piers Plowman, lyf dayes*.

The dat. sing. is not inflected.

All cases of the plural end in *-s, -es, -is, -ys, -us* (*-as* once. Cf. ten Brink, *Sprache*, 62). As in the ending of the gen. sing. *-es* is the most frequently employed ending— *-es* : 108 ; *-us* : 45 ; *-is* (*-ys*) 29. *-s* is used in forming the plurals of nouns of Latin or French origin, as *opynions, supersticions, extorsions*, etc. There are weak plurals in *childeren* (once *childer*), *izen, breþeren*. *Izen* is a common Northern plural (Murray, *Dialects*, 158-159), but cf. Lekebusch, *Urkundensprache*, 101 ; and Chaucer's frequent *eyen*.

Umlaut plurals are *men, women, feet*. *Hend* is not used, but *handes, hoondes*. OE neuter plurals without ending are *folk* and *þing* (twice ; otherwise *þinges*). *Men* has formed a gen. pl. after the analogy of the gen. sing. : *menus, mennes*.

Pronouns.

Personal pronouns.

First Per. Sing. Nom. *I* ; Gen. *my* ; Dat. and Acc. *me*. Pl. Nom. *we* ; Gen. *oure, owre* ; Dat. Acc. *us*.

Second Per. Sing. Nom. *þou, þow* ; Gen. (Possessive Pron.) *þi, þin, þine* ; Dat. Acc. *þe* ; Pl. Nom. *ȝe, you* ; Gen. *ȝowre, ȝoure, ȝuwe* (twice); Dat. Acc. *ȝow.*

Third Per. Masc. Nom. *he* ; Gen. *his* (*is* once); Dat. Acc. *him.* Fem. Nom. *scho* ; Gen. *hir* ; Dat. Acc. *hir, hire.* Neut. Nom. *it, hit, het* (once); Gen. *his* ; Dat. Acc. *it.* Pl. all genders, Nom. *þai* ; Gen. *þer* (thirteen times); *þeire, þar, þare, þaren, hir* ; Dat. Acc. *þam* (forty-one times); *hem* (ten times).

Demonstrative Pronouns.

Sing. for all cases *þis, þat.* Pl. *þise, þese, þoo, þo.* The Northern forms *þa* and *þas* do not occur.

Relative Pronouns.

The relative pronoun is represented by the simple *þat,* or by *which(e)* in combination with the article *þe. þat* is often appended to this form, the result being *þe whiche þat.* In some instances the relative is omitted. *At* for *þat* is not used. Bokenam, however, has *at* frequently. *Whom* (Acc. Sing.) is used once.

Interrogative Pronouns.

The following forms are found : *how, hoo, ho, what.*

Adjectives.

Practically all traces of declension in the adjective have disappeared. *Alle* is the plural in all instances but three. A remnant of an old Gen. Pl. is seen in *allur.*

The comparative ending is *-er, -ur* ; the superlative *-st(e), -este, -uste.* The redundant periphrastic superlative is also employed : *moste sikureste,* etc. For the widespread use of this form in the fifteenth century cf. Pound, *The Comparison of Adjectives in the XV and XVI Century,* p. 18.

Verbs

The infinitive retains the full form in *-en, -yn, on* in thirty-three instances, ends in *-e* in eighty-four and has no trace of the old declension in forty-eight instances.

The 3 sing. pres. indic. generally employs the ending *-eth* (*-ith(e), -uth*). The forms in *-eth* appear in about the proportion of ten to one

to those in *-s*. Some of the cases which have been counted as 3 sing. may be 3 pl. with the same ending. In the face of grammatical confusion in dependent clauses where the verb is removed some distance from its subject, it is difficult in all cases to determine which number the writer had in mind, since he uses the two endings for both sing. and pl. Of the thirty-five instances where the *-s* ending occurs twenty-one are furnished by the verb *saye(n)* (*saith, seith* occurs twenty-four times ; *sait* once). *teches, sekes, leues, brekes, shewes, lettes, dwelles* also appear. The ending is *-t* in *happet, sendet, spillit, kepit, oppressit,* and *semet.*

The 3 pl. furnishes the only examples of plurals in *-s*. Of eighteen such cases fourteen are furnished by the verb *do*. The plural ending is otherwise *-e, -en*. There are forty-seven 3 pls. in *-e, -en*.

The imper. is sing.—, *e, -eth(e)*; pl. *-eth(e), -uth*. There is no imper. in *-(e)s*.

The pres. part. ends in *-inge, -ynge, -yn*. There is no instance of the Northern *-and*.

The past part. of weak verbs ends in *-ede, -d, -id, -ud, -de, -(e)t(e), -eth(e)*; of strong verbs, *-en, -on*. The preservation of the *-n* in the strong verb is a characteristic of the early Northern dialect, where the past part. had dropped the prefix. In the South the *-n* fell off in the fourteenth century, while the prefix was preserved. Still, the retained *-n* was the rule in the London language in the second quarter of the fourteenth century (Morsbach, *Schriftsprache*, 142). The prefix is employed here in a few instances ; it appears as *y-, i-*.

Dialect.

Fortunately, we are not compelled to depend upon the extremely precarious test of dialect to determine the home of the writer of this MS. This information is furnished by the scribe himself. At the time when this MS. was written Middle English dialects were confused in their writing to such an extent that very little dependence can be placed upon the tests generally set up for the determination of dialects at an earlier date. It is at once apparent, however, from the summary of the phonology and grammar given above that, so far as these tests can be applied, the basis of the dialect is East Midland,[1] which

[1] Such forms as *-us, -ud, -ut*, frequent enough in this MS., are given by Morsbach

had at this date practically come to be the prevailing form of writing for all dialects.[1]

Midland characteristics of the writing are :—1) OE $\bar{a} = \bar{o}$; 2) WS $\overline{ea}$ (breaking) $= \bar{o}$; 3) OE *hw-* = *wh-* ; 4) OE *sč* = *sch*; 5) OE *č* is palatalized ; 6) the verbal system exhibits a predominating number of Midland forms ; 7) the pronoun shows *hem* and *here* for *þam* and *þeire*.

Northern are :—1) OE $\bar{a} = \bar{a}$; 2) WS $\overline{ea}$ (breaking) $= \bar{a}$; 3) OE *sč* = *s-* in *sall;* 4) OE *č* is unpalatalized ; 5) the verbal system employs the present indicative suffix *-s*, and the past part. *-it* (Cf. Morsbach, *Grammatik*, 7). But the following distinctive Northern characteristics are wanting :—1) *qu-* for *wh-* ; 2) *-cht* for *ȝt* ; 3) present part. in *-ande* ; 4) the demonstrative pron. *þā*, *þās* ; 5) insertion of *i*, *y* to indicate the length of preceding vowel *ā*, *ē*, *ō*. Furthermore, specific Northern words are sparingly found :—*gar* and *ded* each once, *pick* ("pitch") twice, and *till* three times ; *kirk*, *at*, *barn*, *hende*, *samen* are not used.

There are, indeed, a few characteristic Southern writings :—1) *w-* for *wh-* ; 2) OE *y* = *u* in four instances ; 3) OE *f* = *v* initially once.

It is no easy task to draw dogmatic conclusions in regard to peculiarities of English dialects in the fifteenth century, a time when everything was linguistically unsettled and uncertain. It is difficult to say how far a Northern scribe was influenced by the manner of writing in the Midland district lying near him, or to judge accurately the weight that the rising standard language had with a friar of Newcastle-upon-Tyne in the second quarter of the fifteen century.

In view of the preponderant Midland coloring of the writing in this text, together with the unavoidable assumption that the MS. is a copy, the conclusion naturally lies that the original from which John Lacy copied was an earlier Midland MS. In copying, the Northern scribe followed fairly faithfully the writing of the original, altering the text into the manner of his own writing in no methodical fashion, with little care, seemingly, as to which form he wrote.

(*Grammatik*, 7) as characteristic of West Midland in contrast to the *-es*, *-ed*, *-et* of East Midland. This variation of vowel in the unstressed sylable is so widespread even in the fourteenth century that no dependence can be placed upon it as a dialectic criterion.

[1] Emerson, *History of the English Language*, 79.

A TREATISE ON THE TEN COMMANDMENTS

The Manuscript

The Tract on the Ten Commandments here printed for the first time is taken from St. John's College, Oxford, ms. 94, fol. 119–fol. 126, a vellum folio, $10\frac{1}{2} \times 7$ inches, of the first half of the fifteenth century.[1] The manuscript contains one hundred and fifty-one folios, and is divided into fifteen chapters. Bound with a heavy dark green binding (19th. century), it is in a splendid state of preservation. The text is beautifully illuminated throughout with many fine miniatures in colors and burnished gold. A few of these miniatures are partly scratched over ; one of the figures on fol. 1 b has been cut out. The chapter headings are written in red, and the Latin in the English text is underlined with red. The manuscript was formerly in the possession of John Bellingham, whose name is written on the original binding. It is not mentioned by Bernard, *Catalogus Librorum Manuscriptorum . . . . in Unum Collecti*, Oxford, 1697 ; but it is fully described by Coxe (1852).

Although it is evident that different parts of the manuscript were written at different times, the writing throughout is clearly that of the same scribe. It becomes gradually more uniform as he proceeds. At fol. 127 the writing changes perceptibly, growing larger in size and more angular in shape ; but about fol. 130 it regains by almost imperceptible degrees the form preceding fol. 127. Between the lines and in the margins there are frequent corrections of and additions to the text. These are, however, of but slight importance, merely the corrections of such errors as a penman will naturally make in copying,— the insertion of words carelessly omitted, or the altering of clearly mis-copied forms. There is no re-writing of seriously involved or misunderstood passages. Some of the alterations of the text are in the hand of the first copyist, both at the time of the first writing and at

[1] Two dates are found in the ms.: 1420 and 1434.

the time of a later revision ; while others are in a second hand, —probably that of Roger Stonysdale, to whom John Lacy, the first scribe, willed his book. In the foot-notes the first hand is denoted by A, the second hand by B.

Coxe, *Catalogus Codicum* MSS *qui in Collegiis Auliisque Oxoniensibus hodie adservantur*, Pars II, p. 26, gives the following description of the contents of the manuscript :

1. Commemorationes de Sanctis, tabulis pictis, numero xxxvii., illustratae. ff. 16.

2. Kalendarium. fol. 10.

3. Horae B. Mariae Virginis, Litaniae, Officium defunctorum, Orationesque, hic illic tonis instructae musicalibus. fol. 17.

4. Orationes privatae ex SS. Augustino, Beda, Thoma Aquinate, et Augustino. fol. 102.

5. Orationes aliae, Psalterium S. Hieronymi, etc. fol. 108.

6. Commentarius in Decalogum ; *Anglice.* fol. 119.

Incip. praef. "Takuth heed and ȝe mow understonde that God has gifen us ten commawndementis."

Incip. comment. "The first[1] commandement of God, Non adorabis deos alienos, That is thou sallt not honor no fals godes, riȝt as oure Lord God has saide."

7. Septem peccata mortalia, opera misericordiae, sacramenta, etc. *Anglice.* fol. 126b.

Tit. i. "The semfne deedly synnes."

8. S. Hieronymi ad Demetriadem epistola in capitula quatuordecim distincta, subjunctis aliis quatuor capitulis ; praevia tabula ; *Anglice.* fol. 127.

Inscribitur, "Heer begynneth the pistyll of Seint Ierom the wiche he wrotte to a mayden Demetriadem[2] . . . ."

Tit. cap. xv. est iste, "How that a man or a woman schal doo when that douocion[3] is withdrawen, and how that thai schul stonde stabul in the loue of God."

9. Tractatus de confessione ; *Anglice* ; fol. 142 b.

Tit. "Heer begynneth the trety that perteyneth to confessione."

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[1] Ms. firste.

[2] Ms. demetriade.

[3] So the MS.

Incip., "Confession may nouȝht[1] been departith for to telle to oon prest and make open."

10. Sententiae ex SS. Patribus collectae. fol. 148 b.

11. Carmen de confessione ; *Anglice.* fol. 149.

Incip. "Now to the honor of God and the blessud Virgine Marie se[2] clene."

[1] Ms. nouȝth.

[2] Ms. so.

Orate pro anima fratris Iohannis lacy anachorite de ordine fratrum predicatorum noui Castri super Tynam qui hoc primarium dedit domino Rogero Stonysdale Capellano ecclesie sancti Nicholai noui Castri super Tynam ad totum tempus vite sue. et post mortem predicti domini Rogeri. volo ut tradatur (fol. 1) alii presbitero dicte ecclesie secundum disposicionem dicti Rogeri ad terminum vite sue ; & sic de presbitero in presbiterum in eadem ecclesia remanendum dummodo durauerit ad orandum pro anima predicti Iohannis lacy Anachorite. Anno domini millesimo. CCCCmo XXXiiijto.

Preyeth[1] for þe saul of frere Ion lacy Anchor, and Reclused in þe new castel upon tynde : þe wiche þat wrooth þis book, and lymned hit to his awne use. and aftur to othur, in exitynge hem to deuocion and preyers to god. And þerfor, for þe (fol. 101b) blessinge and loue# of god And oure lady ; And of seint (fol. 102) Michael, And of him þat made þis book, þat neuer man ne woman lete departe þe engeliche from þe latyn, for diuers causes þat been good & lawful to my felynge.

Incipit prologus—id est prelocusio.

Takuth heed & ȝe mow undurstonde þat god has gifen us ten commawndementis. þat is. þat ille a cristen man religeus & seculer awt[2] for to kepe parfitly. as þai wol faf þer saules. And þat[3] may ȝe se be many resonnes. ffor man was principally ordayned for to be obedient to god and to drede him. and for to kepe his commaundementis. As saloman sais. *Deum time. & mandata eius*

[1] This paragraph is in large gold letters.
[2] The *t* is above the line by B.
[3] Above the line by A.

observa. ¶ Anoþer roson is. þat god has gifyn his malison to alle þat doos agaynes his biddynge. *Psalm. Maledicti qui declinant a mandatis tuis.* In deutron*omio.* xxviij. wher þat oure lord god sais. ¶ if þou haf my commaun*dementis* in despite. and settist þam at litul. þou sallt haf my malison in towne. and withouten towne. ¶ ffor waryed salle be þat comith of þe. ¶ That is to say. Thi childere*n.* if þat[1] þai followen þi wayes. þai salle be waryed. ȝe and þine howse. & þi bestes. þi corne. and alle þat perteyn*n*ethe to þe. ¶ And þerto þi self[2] salle haf my meleson weþer þat þou[3] gast in. or þou gast out. & wyd*ur* þat eu*er* þou gaste. euyl day salle þe betyde. and þe payne of helle to þi rewarde. ¶ ffor to hem salle god say. *Ite maledicti in ignem eternum. qui paratus est diabolo. & angelis eius.* That is: God schal say at þe day of iugement. Go ȝe fro me. ȝe waryed in to þe fire of helle. þat is diȝth to þe deuil. and alle his angelis. & to alle þam þat hathe my maleson. ffor þat be þoo þat han my commaun*dementis* in despite. *ffor seint gregor says.* ¶ *ffor prouinge of luf. is castinge forth of þe werke.* ¶ Bot to þam saith god. þat obediently & mekely kepithe my com-mandemen*tis.* he schal haf my blessinge go he in. go he out. and ȝoure childur. & ȝowre bestes. & ȝowre corne. & hous. & alle þat tille ȝowe langes: & wid*ur* so ȝe tu*r*ne. ȝe salle be blessud. & good day salle ȝe haf & ioy# wi*th*outen ende. ffor to þam God salle say at þe day of iugement *Mathei. xxv. Venite benedicti patris mei. parcipite regnum quod uobis paratum est ab origine mundi.* ¶ That is, sait god. comithe ȝe þe blessed chirderen of my fad*ur.* & take ȝe in possession þe kyndoom þat is maad redi to ȝow fro þe makynge of þe worlde. ¶ ȝe schul und*ur*stonde þat þeer been su*m* men & wemen. & þai say þai may not kepe þe ten com-mandementis of god. and þai say þat þai been so hefy and straith to þam þat þai may not kepe þam. ¶ Alle þese been undiscret & unre-sonabul. & not wys in gouernayle. þat say so wilfully. ¶ ffor heer þai putte agret defauthe to god. þer as may noon been. ¶ ffor if þat he commaun*dethe* his p*re*ceptis for to be kepid up payne of deedly syn

(fol. 119 col. 1)

(col. 2)

[1] In the margin by A.

[2] The *l* in *self* is written over an erasure.

[3] *þat þou* is repeated and struck out with red ink.

to alle degrees. both to religius & to seculer. to weddethe. & sengelle noon accepte. but it were so bot þat þai miȝth kepe þam if þat þai wolde. it were agret defaute in god. þer as may noon been. ¶ ffor he gaf neuer precepte. ne commaundement to noon of his resonabul cretures bot þat þai mowen kepe þam so rosonabully if þat þai wol. þat þam needeth noȝt to synge deedly. if þat þai wol trauelle gostly. for by þis trauelle gostly. we ouercome þe deuel. þe world & þe flesche. & for to haf rewarde in þe blisse of heuenne. for þis pouer hath þe saule gifen of god be grace to ilke acristen men & wemen. ¶ ffor we reden in þe gospel. Mathei. xix. luce. xviij. þer cam aman to criste & sayde to him. good maystur. what good þinge salle. I. doo þat. I. haf euerlastinge lijf. ¶ & criste answarde him & saide. kepe þou þe commaundementis. if þat þou wolt entre in to euerlastinge lijf. ¶ So ȝe mowe undurstonde þat god confermed it in þe olde lawe sikurly wreten into tabullus of stoon. & oure sauior criste ihesu confermynge þam in þe newe lawe euerlastanly into þe tyme of doom. ¶ Than þis ȝenge man saide to criste. I. haf kepid alle þese þinges from my ȝowthe# what salle. I. do mare. (fol. 119b) Than crist saide to him. if þou wolt be perfit. go þou & selle alle þinges þat þou hast. and gif it to pore men. & þou salle haf tresur in heuenn. & come & [1] sue þou me. ¶ Now taketh heed ȝe wrecches & kaytifes. þat sayen þat it is strayte & harde for to kepyn þe commandementis of god. and grucchen þer agaynes. ¶ Lo þou wrechee. if þat god had gif þe a commaundement & acharge. þat þou schuldest haf sold alle þat þou haste : & gif it to pore men. þen þou wreche woldest haf playnned & grucchud sore a gaynes god. ¶ If þat þou grucche agaynes þe wordes & doctrine of oure lord ihesu criste. wer þat he seith in þe gospel of seint Matheu *Mathei. v. Non mechaberis. Ego autem dico vobis. Quis omnis qui viderit mulierem ad concupiscendum eam. iam mechatus est eam in corde suo.* ¶ fforsothe. I. seie to ȝow. ffor whi. euery man þat seeth a woman. for to coueyte hir : now he hath don lecherye bi hir in his herte. þis he seith generally to alle. ¶ Then if þat þou be vexid or meued. þen [2] be þenke þe of þi rewarde þat þou schalt haf of god for

id est. hoc fine ut eam concupiscat: mechatus est eam in corde suo. ¶ id est. causa ruine

[1] Above the line by B.

[2] Above the line by A.

þe . . . And taketh heed. & be þenke þe wel þat þer been. a þousant men & wemen of religius. & also of seculeres þat been fairer. schaplokur. and miȝthior in alle. þe wilke þat been ful clene & chaste in lijfinge. and al þer lijf dayes be bounde þer to. þe wiche þai kepe[1] þam ful clene for godes sake & rewarde of blisse. *Ysidorus de summo bono. Qui dei precepta contempnit audire. deum non diligit. Non potest a domino merere quod petit. qui non uult audire quod iussit.* ¶ Thre þe firste commaundementis of god teches us. how þat we salle loue. & beren us queemfully to oure god. ¶ And þe semenith oþer commaundementis. telleth us how þat we salle loue oure euyncriston. & be truȝe to oure neiȝbur. for he þat is an hundur myle from þe. is as wel þi neiȝbur as he þat dwelles allur nexith þe. ¶ These ten commaundementis wrot god with is fyngures in two tabulles of stoon. *id est. per spiritum sanctum.* & gaf þam to moyses. & bad him teche þam to þe pepul of isrle. þat weren undur þe ledynge of moyses. & aaron. is broþer. ¶ *Seint Austin sais.* Alle þe commandementis of god. been referred to charite. ffor withouten charite. þer may no man be sauid. And þe grounde of charite stondeth in þe loue of god. & of þi neiȝbur. *Seint ion saith in his canon.* ¶ He þat loueth not his broþer. þat is his neiȝbur. þe wich þat he seeth alle dayes. how þan may he loue god. whom he seeþ not. ¶ Ther fore seith. seint[2] ion. he þat saith þat. I. loue god. & hatith his neiȝbur. he is alier. *Augustinus. Qui sine caritate. nemo potest sauuls esse. Omnia precepta diuina. referuntur ad caritatem. Caritas est perfecta dileccio in deum & proximum.* ¶ I þat wrot þis booke. spake oones with aman of perfeccion & of credens þat tolde to me of aȝenge man. & of aȝenge woman þe wilke þat he knew. & be fel in his tyme. hit happet so þat þis ȝenge man sclandured þis ȝenge woman with an oþer man. & it was not sooþ. þis woman toke it wondur hefy. wan þat scho herde þer of. And afturmony dayes þis woman felle wondur. seek. þe preste was sende afturwith þe holy sacrament. & so scho was schreuen. & þe preste asked hir. if þat scho were in charite to alle men & wemen. & in wil to forgif þam. And scho answarde & saide. I. forgif alle men & wemen saf oonly oo man. þe wilke scho saide þat fals sclandurid hir. & him scho saide scho wolde neuer forgif. And þen saide þe preste. nay

(col. 2)

[1] *þe* above the line by A.

[2] In the margin by A.

douȝtur it may not be þis. þou moste forgif to alle. it wold not be. so þe preste tok þe holy sacrament & went hoom. so it fel þis woman died. Soone aftur. þis same man þat sclaundured þis woman wente up apoon aday to remewe his hors. þat stood y-tedured in gras. or pastur. and as he was abowte for to tak up þe stake. him þouȝth þat scho stood be sydes him. And he saide art# þou silke a woman. And scho answarde & saide. I. am þe spirit of silke a woman. & woo worthe þe saide scho for. I. am dampned for þi sake. Bot anoon saide scho. tak þine hors & fache hidur þe preste. So þe preste cam. & coniured hir. & scho saide scho was dampned for scho died out of charite. for scho wolde not forgif þilke man þat sclaundured hir untruly. neuerles. scho saide. he may haf mercy be contricion & penans wil þat he is heer. bot þer is no remedy to me. þer for seide scho to þe preste. coniure me to sum driȝe place out of þe way. þat. I. may haf. vij. foote of drines & so he ded. & sodenly scho was agon. *Iacobi. ij. Qui offendit in uno: factus est omnium reus.* id est. *circa caritatem facit. in qua pendent omnia. silicet. quantum ad vitam eternam.*

(fol. 120)

The firste commaundement of god.

Non adorabis deos alienos. That is. þou sallt not honor no fals godes. Riȝt as oure lord god had saide. I. bidde ȝow þat ȝe haf studfaste by leue. And studfaste hope. And parfith loue to god & to ȝoure neiȝbur. ¶ ffor his commaundement. biddeth þe to loue him ouer alle þinge. with alle þin hert. & saule & mynde. and þin neiȝbur as þi self in alle uertues. And so þe childe. to fadur. & modur. *In hiis duobus mandatis. tota lex pendet & prophete. Mathei. xxii. ysidori soliloquiorum. Quod tibi fieri vis. fac alteri. Quod vis fiere tibi alteri non inferas.* ¶ Agaynes þis precepte. & commandement of god. doos thre maner of men. ¶ þai þat trowen & truste in wyche craftes. ¶ or be þe deuilles crafte sekes helpe of sekenes. ¶ or elles helpe# of defens agaynes þar enmyes. & foos. ¶ Or elles for to arayse þe deuille for to with ho þat staal þe good. ¶ Or elles for good þat is hud. or stolon. ¶ Or gar charme þer childuren.[1] or bestes. And also of alle coiurisons þat

(col. 2)

[1] The *l* in *childuren* is in the margin by B.

been euyll. ¶ And also exp*er*mentis. And of turnynge of loues. & of keyes. & of sorcere *in* rynges. ¶ And alle o*per* sorcereus & charmus. & writtes. ¶ Alle þese mest*er* men. & wemen. þai been out of þe feith of haly chirche. And do agaynes þe co*m*maun*de*ment of god. ¶ ffor[1] no*pin*ge of þese[1] usud wi*th* outen þe co*n*sel of uertues lijfers. & riȝth good clerkes. & *per* to u*er*tues in lijfinge. ¶ And also *per* been many &[2] han been by fore tyme. þat han halde many euyl opynions. both men & wemen agaynes þe feith of haly chirch & agaynes studfast fieth of haly chirche wilfully. ¶ Lo wat seint Austin seis to alle silke men. & wemen by forsaid. ¶ þese maner[3] of men han[4] lost þe byleue[4] he sais of cristondam ¶ And þai beem felaus to payni*mus* & to hethen*men* and for to haf pay*n*ne endeles. bot it be so þat þai haf repentans her. & do penans þer fore. *Raimundus dicit.* ¶ *Regulariter. Omnis dunnancia quocumque predictorum modorum. uel alio simili fiat prohibita est. & maledicta a deo. et sancta ecclesia tamquam ydolatriam. & infidelitas.* ¶ Now ȝe wemen takethe ȝe heed. for þer been many of ȝow þat errith be mys byleue. & obstinat of wyt of ȝowre childeren þat been new boren or þai been cristu*n*ned. & aft*ur* maken sup*er*sticions. þe wiche been not lauful. and þai been rep*r*ouabul. As for to lay it *in* a syf bifore any o*per* þinge. because of wicked wiȝthes. & *per* to bred & chese. or# elles of þe fad*ur* of þe childe sum preuy clooth. ¶ or elles *in* tyinge to stool. of forme. and so of o*per* þinges þat is not lauful. ¶ Bot ȝe schul und*ur*stonde þat. I. writte þis þat ȝe schul haf con-sciens *per* of. and for to amende it *in* tyme to comynge. ffor. I. do ȝow to withe. it is not lauful. for be silke sup*er*sticions þe wicked spirit oftetymes hath puwer of þe childe. alle his lijf dayes aft*ur* in sum mat*er* aft*ur* þe child haath disposicion to. & mekel of ȝowre defaute. ¶ Bot ȝe wem*en*. ȝe mow und*ur*stond þat þis is lauful & moste sik*ur*este to ȝowre child*ur*en boþe for body and saule. and moste sik*ur*este to ȝowre co*n*sciens ¶ Wh*an* þat þe childe is boron. wrap it in fayre ly*n*nen clooth & warme. and lay it as ȝe see beste for to doo. wi*th* outen ony sup*er*sticion be forsaide. and þan make þe signe of þe cros þer up on: and as sone as ȝe mowen & in hast lett make it acristen man. or woman. ¶ *Seint gegor rehersith in his*[5] *dyalogus.*

(fol. 120b)

[1] Written in blacker ink by B over an erasure.
[2] Above the line by A.
[3] The *r* is above the line by A.
[4] *han lost þe byleue* is repeated and struck out.
[5] Above the line by B.

of aiew. þat was an uncristen man. was saued from þe pouer of wicked spiritus be signe of þe cros þat he merked up[1] on him. & þer power was adraw be cause he made þe signe of þe cros up on him þai miȝth do him no durans. ¶ And alsso we reden of an oþer iew on þe same wise. of þe feste inuencio sancti crucis. ¶ ffor ȝe schullen fynde þis for þe beste & moste sikureste. to þam þat been cathecuminus. with outen ony supersticion before said. saue oonly þe signe of þe cros. ¶ Also agaynes þis commaundement men doos þat for hope of mannes help þat leues þe serues of god. or þat brekes þe commaundementis# for hope of lordschup. or for hope of wyninge þorȝe crafte of trauel leues his preers. or lettes for to go to chirche on þe sonday to serue god. ¶ *ffor god sayde be Ieremi þe prophete.* wereid been þilke men. þat for any þinge leues godes serues þat he schuld do. Or for ȝernynge of ony godes.[2] doos wilfully synne. *Ieremie. xlviij. Maledictus qui opus dei facit fraudulenter. uel secundum aliam literam necligenter.* ¶ The þrydde maner of men is. when þat aman wol for loue of his flesche: or delite. or for drede of bodely payne. or for drede of deeth. or for fauur of man. wol do agaynes þe biddinge of god. & of his commaundementis. he what euer he be. he has in his wille forsaken him. and has maad þat his god. þat was þe cause of brekynge of his commandementis. *Mathei. vj. ubi. enim est thesaurus tuus: ibi est & cor tuum. gregorius. Probacio ergo*[3] *dileccionis. est exhibicio operis. Augustinus. homo ab homine colitur quod pre ceteris diligitur.* The undurstondinge of þese textis is. þat þinge þat þou loueste meeste. and þat þou erte moste bisy to wynne. or to plese. & laþuste to lose: þan þi wille & þi deede schewes welle þat. þat is þi god. ¶ ffor it is þe commaundement of god þat þou sallt loue him ouer alle þinge. & þi neiȝbur as þi self in alle goodnes & laufulnes. Bot bi þis it semetwel. alle þinges þat men louen agaynes godes wille þai make it þer god. ¶ ffor gret syn it is to man. or woman. for to loue þe creature more þen þe maker of þe creature *Mathei. x. Qui amat patrem. aut matrem. aut filios. aut agros. etcetera.* ¶ Oure# saueour criste ihesu rehersith in þe gospelle of seint Matheu & saith. þat what man. þat loueth fadur. or modur. wijf or childe. broþer or sustur. lond. or rente more þan me. he is not worthi

(col. 2)

(fol. 121)

[1] In the margin by A.

[2] Altered by B to *goodes.*

[3] Above the line by B.

to me. ¶ Now þou man or woman weþer euer þou be. þenke þou salt diee. & ich salle be rewardeth aftur his wirkynge aftur he salle passe hennes. & sett not þin hert on þat salle sone passe. ¶ ffor seint gregor saithe. *Presencia gaudia sequuntur perpetua lamenta: nemo potest hic regnare & gaudere cum seculo. & illic regnare cum deo. non meretur post mortem habere gaudium. qui ante mortem. non cognouit se moriturum.* ¶ Therfore. wen þat god visithit þe. with los of godes. or elles he taketh to him wijf or childe be pestilens. or bi ony oþer sekenes. þen be not gruching ne grownninge agaynes þi maker god. & þen putt þi wille in to his wille. ffor he taketh aman or awoman wen þat it is beste for þam. and plesinge to him. þerfor crye þou not ne gret not agaynes god. Ne fle not þou þe sande of god. fro oo place to anoþer. þou ne þi childeron for no pestylens. ne for no silke maner þinge. ¶ ffor þou salle undurstonde. þat it is laufulle. if þat þou be seeke for to use medicinus to lenthe þi lijf in goodnes for to serue god þi maker. Bot for to flee. or avoyde þe visitacion of god. I. konnot fynde. þat. þat it is lauful in serten. not plesinge to god. *Seint. Bernard* sais. Ther is no sikur lijf with outen a clene consciens[1] wer þat aman abidith deeth with sikurnes. & resaiueth him with swetnes

The secunde commaundement of god.

Secundum *mandatum*. *Non assumes nomen dei in uanum*. That is. ȝe salle not take þe name# of god in vayne. ¶ Agaynes þis comandement trespas men & wemen in thre man of wyse. þat is: he þat swerith needles. wher þat men wolde troue þam with outen ooth. ¶ And anoþer is to þam þat swerith fals in comyn speche. or in byinge & sellynge. or a gaynes consciens. in þat þai knowe wel þat þai swere fals. or swereith þat he can a þinge or knowith a þinge þat he knowith noȝth. ¶ Also. he þat sweres custumnabully. & haath in custom to swere & dismembur. & drawes lymme from lyme of oure lorde ihesu criste þat is: he þat sweres by his herte. & be his iȝen. and als be his armus. sydes. & wondes. & so of oþer dismembringe of him. ¶ These maner of

(col. 2)

Quia scriptum est Os quod mentitur occidit animam. & perdes omnes qui locuntur mendacium. J° capitulo. sapiencie.

[1] In the margin by A.

me upbraydeth him. þat he be cam man for us. And þai syn deedly. ¶ ffor riȝth as fleschely sekenes sleeth þe body. Riȝth so dooth gostyly sekenes þe saule. ¶ *Ezechiel*is. *xviij. Anima que peccauerit*: *ipsa morie*tur. *glossa. Et non erunt in memoria iusticie quas fecit.* into þe tyme he be raysed from deeth to lijf. be grace of contricion & penans doinge. *Ecc*lesiastici. *xxiij. Uir multum iurans replebi*tur *iniquitate. et non discedet a domo ei*us *plaga.* ¶ Also. þoo þat swerith by heuenn. or be erthe. or be ouȝth þat is in hem. þan þai swere by þe maker of þam. and þat[1] is as mekel to say. I. take god to wittnes þat maad heuen & erth. þat my word is truth & sooth. And if þat het be fals. he wolde þat god bar him fals wittnes. and so for to do agaynes his awne techinge. & his commaundemetis. Acordinge heerto saithe seint austyn. *Quid est per deum. nisi testis est deus. and quid est testis est deus. nisi per deum. Quia per lapidem iurat falsum. periurus est. quia non lapidem qui non audit. set# eius creatorem adhibem testem. Mathei. v. Non iurare* omnino. *neque per celum neque per terram. Sit sermo uester. est. est. non. non. Quod autem hijs habundancius est a malo est.* ¶ *Quare ergo dicit dominus in euangelio. sit sermo uester est. est. non. non. Responsio. Quia affirmacio uel negacio. que est in corde debet esse in ore. Iacobi. 5. Ante* omnia *nolite fratres mei iurare neque per celum. neque per terram. neque per aliud quodcumque iuramentum. Sit autem sermo vester. est. est. non. non. ut non sub iudicio decidatis. Ensamplul* to alle cristen men & wemen. we reden in þe gospelle þat oure sauyor criste ihesu swar neuer. Bot it were forsothe. Or truly. Or in serten. Or so be it. ¶ Neuerþeles. in aiuste & in anopon cause be constrayinge of holy chirche lawe. or londes lawe in a[1] gret cause. so þat þe[1] cause be iusteful and riȝtful in a[1] true consciens to þi witynge. heringe. and knowinge. it is lawfull for to swere[1] be god.[1] bot in no comyn speche. ne in Idulnes. ¶ ffor to schew asooth in amater þat needes. þat is laufull. þat þou knawest well it[2] is true consciens. it is lauful for to swere[2] be god & be noon oþer.[2] but neuer fals ¶ ffor haly writte sais. The mowȝth þat lyeth sleeth þe

Augustinus.

(fol. 121b)

glossa. id est. cum affectu. uel assidiutata.

.id est. ex infinitate eius cuius iuratur.

[1] Above the line by B.

[2] In the margin by B.

saule. ¶ Now taketh heed. and ȝe[1] mowe lerne wat longeth to aiuste & a riȝtful oothe. ¶ ffor and it be oþer wise usud. it is fals. & lesynge. & periuri.[2] in þe siȝth of god[2] ¶ *Ieremy þe prophet. Ieremie. iiij.* saith. þat to a iuste ooth. langeth thre þinges. ¶ The firste is truthe. ¶ The secunde is good profit. ¶ And þe thridde is resonabul doom. And if ony of þese thre þinges faylen from þin ooth þan is þi ooth ydul. & gret syn displesinge to god. ouþer for fauer of man. or if þat it be agaynes truthe. & good consciens. ¶ Also þer ben
(col. 2) sum þat♯ han in consuetude in byinge and sellinge. and also in comyn speche consuetudely sweringe. & in dismembringe of oure lorde ihesu criste in custom. & in consuetudo & in Idul wordes. I. sai it is deedly synne. ffor þe euyl custom encresith þe syn. And also he þat swerith fals with avisement. & hath it in custom. ¶ Also þe comyn pepul bothe men & wemen offendith. bothe ȝenge & oolde in sweringe in comyn speche gretly. & because þai han it in custom iche one to oþer. & is not undurnemed[3] & þerfor[3] þai haf no consciens þer of. bot þe syn is greues and agaynes þe commaundement. ffor he telles us. as it is sayde be fore and geues us ensampul. & teches us how þat we schulde usen us to sweren. fforsoþe. truly. & sertely etcetera.[2] ¶ Bot now þe comyn sweringe of comyn pepul. is be good. be oure lady. be seint ion. be heuenn. by my saule. & so of many oþer. I. say it is syn. & an euyl custom & lesinge of grace & displesing to god. ¶ *Causa institucionis est duplex. una. propter infirmitatem hominum de facili dubitancium. Alia causa est. propter intandam ydolatriam. þer* fore in aiuste & constraynninge ooth helpinge of þi neiȝbur in truthe. it is lauful for to swe be god. *Deutronomie. vj. Dominum deum tuum timebis. & illi soli seruies. ac* þer *nomen illius iurabis.* ¶ Thre maner of lesinges þe been. *Perniciosum.* quod est *ex auaricia. & nulli prodest. set obest. Officiosum est.* quod *non ex malicia: & alicui prodest. & alij obest. Iocosum. quod est ex leuitate fit. Augustinus in libro contra mendacium. Mendacium est*[2] *ut ait augustinus. ffalsa significacio vocis cum intencione fallendi. Omne* ergo
(fol. 122) *genus mendacij summo♯ opere fuge. quia omne mendacium non est a deo.* ¶ We reden of amiracul of oure lady.

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[1] Above the line by A.
[2] In the margin by B.
[3] In the margin by A.

Ther was a[1] clerke þat had gret deuocio*n* to oure lady. and dayly he wolde worschuppen hire. neu*er*þeles he was vicius i*n* swerynge of grette oothus i*n* so mekell þat god was wrooth w*i*th him. And þen oure lady pr*e*id to hir sone þat he miȝht been woon of hem þat schulde be saued. And up on aday as þis clerk was in his deuocions to oure lady. sodenly him þouȝth þat þer stood awoman before him w*i*th achilde i*n* hir armus. & þen þe clerke spak to hir & seid. woman w*h*at is þat þou beriste in þine armus. & þen scho answarde & seid my childe it is sayde scho wol you seen it. and þ*er*with sodenly he haad asiȝth of þe childe. & he beholdinge þe childe sauȝth þe iȝen of þe[1] childe hangyn on his chekus. þe armus weren ybroken. þe nayles ran alle on blood. his flesch was alto rente. his bon*us* weren alto broken. his herte was taken out of þe body. And þen þe clerke said. Allas woma*n*[2] saide he[2] hoo hath arayed þi childe þus. And þa*n* scho answarde & saide. what is he worthy saide scho þat þus hath arayd my childe þus.[2] fforsothe saide þe clerke he were worthy payne eu*er*. fforsoþe saide scho. þou art oon of he*m* þat þus haath arayed him þus. bot. I. haf prayed[3] for þe to my sone[2] for gr*a*ce. & sode*n*ly scho was agoon. And þe*n* þis clerk was sory and ame*n*dith[4] hi*m*. & mad a good ende. *Uincencius rehersith in gestis anglorum.* Of a knyȝt þat was named sire robart of wirsetur aful almusful man. & to hem specially þat wolde forsake þe lustes of þe worlde. Neu*er*þeles he had cus-tu*m*abully an ooth i*n* swerinȝe w*i*th outen *con*sciens & amendeme*n*t & þis was his ooth wen þat he[3] swere by godes spere. or be þe spere of god. So# it befell þat þis kneiȝth died. and þer was oon good man þat preid enterely to god for þis kneiȝth. And so up on atyme þer aperid woon to þis good man & saide. it is not þe wille of god þat þou pray for silke asaule. seide he. for he is dampned. Then saide þis holy man nay saide he. it may not so be. he þat was so good aman. Then saide þe angel cometh w*i*th me. & he ladde him i*n* to aplace of payn*n*es. and þer was agret putt. & flam*us* of fyre ofte tymes comon out þ*er*-of. loke in saide þe angel. & he loked in. & sawȝe þe kneiȝt ligge þ*er* in brannynge to his siȝth. & sodenly þer coom oon & smott him þorhout w*i*th aspere.

(col. 2)

.I. petri. 4. Si iustus vix saluabitur impius & peccatores ubi apparebunt.

[1] Above the line by A.
[2] Above the line by B.
[3] In the margin by A.
[4] The *a* is in the margin by A.

& þerwith he maade agret cry. & *þerwith* comen out flamm*us* of fyre. and *þer* with þis good man was sode*n*ly *þer* he com fro. & þe angel was sode*n*ly agoo. Then it[1] is good þ*at* we do aft*ur* þe consel of holy writte. for he saith it is to walke wil we han liȝth. and to amen*den* us. for gif þe liȝth fayle it is to late.

The þridde commaundement of god

T*Ercium mandatum. Memento quod diem sabbati sanctifices.* That is I com*m*aun*de* ȝow. þ*at* ȝe þenken up on. to halu þe sonday. And o*þer* feste dayes ordeyned of holy chirche. Bot agaynes þis com*m*aun*de*ment & precepte trespas men on thre man*er*es. þ*at* is. wan þ*at* þou loueste more erthely wy*n*ny*n*ge. þan þe worschup of þe feste of sonday. and o*þer* halydayes ordeynede be holy chirche. And þer to þou t*r*auelluste þer on for couetise. and þou haste not so gret neede. bot þ*at* þow miȝthest[2] put of to þe werkeday. ¶ ffor þ*at* is brekynge of þe halyday. þ*at* may be reiorned. or put of to þe werkeday# of serueabul werkes. ¶ ffor it is lauful men for to worken on þe werke day for *þer* sustinans. ¶ And on þe halyday to worschuppen god i*n* heringe deuine serues. bo*þe* byfore noon. & aft*ur*. ¶ And riȝth as a man is bysi on þe werkeday for his sustinans for bodely foode. ȝe & su*m*me for worldly riches bo*þe* bifore noon and aft*ur*. riȝth so schulde agood c*r*isten man be bisi. bo*þe* bifore noon and aft*ur*. i*n* godes serues i*n* heringe of matines. masse. p*r*echinge of þe word of god. & euynsonge. & complyn. ¶ And so to spende þe for noon in þe serues of god. & i*n* deuote p*r*eers. *as þi pat*er *nost*er. *aue* maria. *& crede.* & so of o*þer* aft*ur* þi kon*n*i*n*ge. & i*n* haly þouȝth*us*. And þ*at* þou hast trespast[3] agaynes god i*n* þilke woke before*n*. ¶ And so aft*ur* noon. for to spende þe halyday co*n*tinually i*n* serues of god. ¶ Than if þ*at* þou wolt desire for to wethe & knowen how þ*at* þou schalt kepen þine halyday aft*ur* noon i*n* þe serues of god. A gret clerke kylwarby rehersith and tellith. That a good[4]

(fol. 122b)

[1] *It* has been crossed out with red ink.
[2] Altered from *miȝthe* by B.
[3] Altered from *trepast* by A.
[4] Altered from *Tha good* by A.

man schulde visite porere men & wemen and for to loken & enqueren. & visiten afturnoones pore bedraden men & wemen. þe wilke been godes preisiners. & lyen in þe boondes of god in sore sekeness. And þerto haue no refressynge. bot of good men & mercyful. And of hem be to vewe. ¶ Bot þe consel of holy writte is. þat þou be oon of hem þat been merciful. & euer haf þou mynde of þe pore & mercy. ¶ ffor to alle silke god grauntith mercy. Psalm. *Beatus qui intelligit super egenum & pauperem. etcetera* ffor to alle silke god grauntith mercy. ¶ So upon þe haly day afturnoones to sitte be þam & comforde þam: now oon halyday to woon. & anoþer halyday to anoþer. & so alle abowten. & so for to sitte be hem & talke with hem. & comfort þam be good wordes. &[1] for to suffur þer sekenes mekely and þe chastesinge of god lowely. ffor god þencchith not# dowbul. heer & hennes. ¶ ffor gif þat we taken oure sekenes mekely. and gruche not agayne god. we schul be with him partyner of his passion. & rewarde in þe blisse of heuenne. ¶ ffor it is agret token of loue of god to us. wen he sendet us sekenes. or loos of good. or katel. etcetera. *Apocalypsis. 3. Ego quos amo. arguo & castigo. Ecclesiastici. 31. Infirmitas grauis. sobriam facit animam.* ¶ Than if we gruchen wilfully agaynes god. þen lese we rewarde of god. for oure unpaciens. ¶ The best remedy is þe passion of oure lorde ihesu criste. & þenke if we suffur mekely. we schullen be partyner with him of his passion in his gorie. ¶ And in þis maner for to[2] sitte be hem and comforde þam in god. alle þis is gostly almusdedes. ¶ And if þou may gif þam bodely almus as mete. or drinke: or boþe in comforde of þam. or cloþinge aftur þi pouer. & so in þis oo visitacion of charite. þou fulfilleste. iij. dedes of mercy bedely[3] & gostly. ¶ And þen hoom to þin euynsonge. & so hoom till þin awne hows. and þen is þis commaundement keped. & þe halyday wel. I. spendeth. And þen for to encrese loue & charite. it is lauful ynowe. for to take in aneiȝbur. or two. or iij. or as many as þou wolte. þai to come to þine. howse. or þou to þaren. and disporte ȝow in alle honeste & laufulnes. & sitte & talken of goodnes. an howre. or silke atyme. & so ich oon take his leue & goo to his awne ¶ Bot ȝe salle undurstonde. ȝe wyn & ale

Beati misericordes. augustinus elemasina. id est. misericordia.

.Naum. 2. (col. 2)

[1] Above the line by B.

[2] Above the line by A.

[3] So the MS.

sitteris. & ȝe dijspleers. & hasard*urus*. þat spenden þe halyday *in* gloteny & *in* waaste. & woon of ȝow destrith þat wolde susteyne mony mesurabul m*en* *in* þe luste of glotene. & alleso wastith ȝowre good. & o*per* m*en*nes to: and maketh ȝowre baly[1] ȝowre good. And ȝowre chirche þe tauerne. ¶ þe pr*o*phet ysai saith. *in* þe name of god. *ysai. 5. ve qui consurgitis mane ad hebrietatem seccandam. & potandum usque ad uesperam. Ve qui potentes ad bibendum vinum: & visi fortes ad missendum ebrietatem.* ¶ lo ȝe glotonus & wastures of mannes sustinans.

(fol. 123) heer ȝe# mowe here þat good warieth ȝow. & ȝowre mayst*ur* þe wicked spirit gladeth ȝow. & biddith ȝow alle be mery & glad. for þis wol make ȝow men he saith. &. I. wol rewarde ȝow *in* tyme to comynge for ȝowre ocupacion.

¶ .*pride*. ¶ Therwith cometh *in* pride. & settith him *in* þe middel of alle. and þan he beginneth to boste & ruson him self of many þinges þat he hath not. ne kowde. & alle saien it is sooth.

¶ .*couetise*. ¶ Then couetise herith þat. & þan cometh he *in* boldely. & he cherith þam alle. and anoon he bi ginneth for to bargen. and þen lacketh not gret opus & swerinȝes and þan is ich of þam abowte to begyle o*per*. ¶ Then cometh *in* lechere. and he lokuth al abowthe þe hows. & þen he settith him downe on þe benche. and þen beginneth he to speke. & bringe *in* oolde storius of wemen & of lustus. & ribaldy. & faste he rusith himself of olde synnes. and alle lauȝen. & been glad to here his prechinge.

¶ .*gloteny*. ¶ Than cometh in glotone þe stuard of þat howsolde. & he cherith þam alle. & bidith þam sitte stille & be mery and glad. so þat noon of ȝow go hoom bot it be so he be sad. or a staf *in* his hoonde for fallynge.

¶ .*sloweth*. ¶ Than slowthe herith þis maundement. þat is þe marchel of þat halle. & þen he ouerloketh þam alle. And þen he chargeth Idulnes to cheren þam alle. & to sitte stille. and þat þe cuppe. be not empte ne tume.

¶ .*wrath. & enuie*. ¶ Than at þe laste ende comith *in* wrath & he bringeth with him enuye. & rekunneth þer acunthes. for þat he is tresureer of þat howsoolde. he chargeth þat noon of hem parte from o*per* *in* charite. & loke he saith wen þatȝeuer ȝe com togedur þat noon speke[2] good of o*per*. ne of ȝowre neiȝbures. And þen saide þai alle Amen.

[1] So the MS.

[2] *of ȝow speke* struck out with red ink.

¶ Loo ȝe deuilles portures. & *con*sumers of sustinans. & wast*ur*es of ȝowre good *in* þe synne of glotone. & ȝe eu*er* *in* nede.# & nedy. *per* and ȝe were *in* god gouernel. ȝe miȝth haf plente. And þe cause of alle þis. is lac of drede of god. & settinge noȝt be his co*m*mandeme*n*tis. & lustus of flesch. & Idulnes of spiritus *in* goodnes. ¶ Also þer been su*m* o*þer*. *þat* on þe halidai. wol bigynne *þer* gurnay: I. sai. þai breke þe co*m*mandeme*n*t aft*ur* þe doctrine of holy writte. he. & his werke beste. & alle *þat* perteneth to his howsolde. beoth[1] bou*n*de to reste on þe halyda[1] bot gret neede constrane it. & ȝet wolde þis haf p*r*ouidencia. w*i*t*h* reson. ¶ Haue þou mynde how *þat* god biddith þe do. *In exodo. 20.* wher *þat* he saith. ¶ Thou schalt do no serueabul werkes. nai*þer* þou. ne*þer* þi wif. ne þi childere ne þi seru*antus*. ne*þer* þi strang*ur* in þi hows. *þat* is he *þat* sug*ur*neth in þin hows. nei*þer* þi werke beeste. for þe beste may not lab*ur* w*ith*outen þe constrayni*n*ge of man. ¶ Therfore holy writt sais. *In exodo. xxxj. Omnis qui fecerit opus in hac die morietur.* ¶ Bot many be desauied because of wilfulnes. & because of couetise. & be temptacion. *ysid*orus. *Multi decipiuntur a diabolo. & ignorant se esse deceptos.* Many been deseyued of þe deuil. & it is unknawen to hem. cause wy. for þai wol not knawe it. ¶ ffor god charguth þe be his co*m*mau*n*deme*n*tis. *þat* þou sallt reste. & þi werke beste. ¶ Also su*m*me been bisi on þe werkeday heerly up & late downe. for to gete wordely good & riches. Bot wen þe halyday comes *þat* þai schulde be heerly up for to go to matines & gete gras & þe loue of god. *þat* tyme þai spene *in* sluȝe & luste of *þer* fleche. & *in*[2] lechere. & so þai schul be puniche as abeste. for þe[1] loue of god & reson lacketh. ¶ ffor þe grat*us* brekynge of þe halydai is: aman or awoman for to[3] goon a bowte# syn. or for to gif ony occasion of syn to ony o*þer*. *Aug*ustinus. *Melius est in die*bus *festiuus arare. uel fodere. q*uam *choreas ducere. Marci. 2. Sabat*um *propter homi*n*em fact*um *est: et non homo propter sabat*um.

(col. 2)

(fol. 123b)

Glossa. id est. opus seruile.

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[1] In the margin by A.

[2] Above the line by A.

[3] Above the line by B.

The fourthe commaundement of god.

QUartum *mandatum*. *Exod. 2. honora patrem tuum & matrem tuam. ut sis longeuus super terram.* quam *dominus deus tuus dabit tibi. Mathei. 15. Honora patrem tuum. & matrem. & qui maledixerit patri uel matri morte moriatur.* This is to mene. I. commaunde ȝow seith god. þat ȝe worschup ȝowre fadur. & madur. & loueth þam in ȝowre hertes. & helpith þam at need. ¶ And beþenke þe had not þai be. þou had not ben. And greuith þam nouȝth neiþer in word ne in deed. ffor in alle þinge þat is lauful þou schalt been obedient to þam. and no firre. ¶ ffor þou schalt not bre noon of þe commandementis of god neþer for fadur ne modur. þouȝ þai wold kurse þe þerfore. ne for noon oþer man. ffor þou schalt loue god & drede him ouer alle þinge. *In actibus apostolorum. 5. Obedire oportet deo magis* quam *hominibus. dedit deus spiritum sanctum omnibus obedientibus sibi.* ¶ Moreouer aftur þai be deede fast for þam. preith for þam. & gar lett massus be songon for þam. and oþer deedes of mercy and almus aftur þi power. And þen[1] be hiȝtus god[1] þe his blessinge. and þe blessinge of þi fadur & modur. & ioye of þi childeren. & forgifines of þi synes. ¶ Bot gif þou do agaynes þis commaundement. þou getyste þe schert lijf. & soru of þi childeren. and warienge of god. & fadur. & modur. & many oþer angures in þi lijf. ȝe & ȝeuel dayes & þe payne of helle. *gregorius. Anime defunctorum quatuor modis absoluuntur. Aut oblacionibus sacerdotum. Aut precibus sanctorum. Aud carorum elemosinis. Aut Ieiuniorum cognatorum.* ¶ This haly werke seint gregor saith. That þe# saules of þam þat ar deed arne lowsud out of payne of purgatori on foure maneres of wyse. woon is be masse synginge. The secunde is be preers of saintes. And þe þridde is. of þer frendes almus deedes doinge. And þe fourthe is. of fastinge of þer kosynnes. ¶ Also þou schalt worschup þi modur holy chirche. & hir seruantes. for þai been oure gostly fadurus. Lo haly writte sais. *Deum time. & sacerdotes eius sanctifica in tota anima tua.* This is. in alle þi saule dredeth god. & halde his prestes haly. and dispise not his seruantes. And also seint

(col. 2)

[1] Above the line by B.

paule sais. *Ad Galathas. vj. Comunicet autem is qui catherizatur uerbo: ei qui se catherizat in omnibus bonis.* This is. þat ilke a man salle gyf parti of his goodes tille him þat techis him godes wordes And also seint paule sais. *Ad corinthios. ix. Nescitis quoniam qui in sacrario operantur de sacrario edunt. et qui altario deseruiunt. de altario participantur.* id est. *Ad thimothem. v. Dignus est operarius mercede sua. Mathei. x. Dignus est enim operarius cibo suo.* id est. *corinthiorum. ix. Ita & deus ordinauit hijs qui euangelium anunciant. de euangelio uiuere. luce. x. In quacumque domum intrauertis primum dicite. pax huic domui. In eadem domo autem manete: edentes & bibentes que apud illos sunt. Dignus est enim operarius mercede sua. Et in quacumque ciuitatem intraueritis: et susceperint vos manducate que apponuntur vobis.* ¶ And also þou sallte worsup þi gastely modur haly chirche in word. þat is. speke not in chirche. bot preiers and louynges to god. & to his modur & to alle saintes. And auoyde iangelinges. scornes. & demynges. & lauȝinges. ffor þou comeste to[1] þi modur holy chirche for to serue god. & for to do no serues to þe wicked spirite. *luce. xix. Domus mea. domus oracionis vocabitus.* Myn howse seith god. is an howse of preiers. And also þou salt worsup þe vij sacramentis. of holy chirche. Now her sufficith Inowȝt to telle þe for to worschup þi fadur & modur.#

(fol. 124)

The fyfthe commaundement of god

Quintum mandatum ¶ *Non occides.* ¶ That is. I. commaunde þe þat þou slee not. ¶ Bot agaynes þis commaundement doos he þat slees with hond. or with worde. or wille. or þat þou withhaldes. or a draweste fro aman his liifinge. or his sustinans. *Deutronomii. xxiiii. Non negabis mercedem indigentis. & pauperis.* set *eadem die reddes ei precium laboris sui ante solus occasum quia pauper est. & eo sustentat animam suam. ne*[1] *clamet contra te ad dominum. & reputetur tibi in peccatum. Iusticia est reddere unicuique quod suum est. luce. vj. Et prout uultis ut faciant vobis homines. & vos facite illis similiter.* ¶ Agaynes slauȝtur with þine handes. habetur in

[1] Above the line by B.

gen*esi*. he þat spillit m*a*nnes blood. his blood schal be spilled. iij. libri reg*um*. xxi. of þe kynge Acab. & of iesabal his wijf. and of þe good man nabot And so of many anoþ*er* þat we reden of *in* haly writte. ¶ Agaynes man*us* slauȝtur *with* wille. *Io*hannis. *iij*. he þat hateth his broþ*er* is am*a*n sleer. And he þat loueth not his broþ*er*. dwellith in deth. *Io*hannis. *iiij*. *Siquis dixerit* quoniam *diligo deum*. & *fratrem suum oderit. mendax est*. *Id est*. *Qui enim non diligit fratrem suum quem videt. deum. quem non uidet. quomodo potest diligere*. ¶ Agaynes man slawȝtur in word. *In Micha prop*heta. God saide to þe folk of amon. for þou maad ioy with þin honde & dau*n*sed w*ith* þi feeth in þe slaut*ur*[1] of my[1] folke of isr*ael*: I. shal slee þe. *Ecclesiastici*. *viij*. *Noli de mortuo tuo*[2] *inimico gaudere. sciens* quoniam *omnes morient*ur. ¶ And alle so aseruant. or aminister. if þat he do wilfully w*ith* good wille. putteth to deed him. þat is dampned be iustes. And also him þat þou lattes dye for hug*ur*. if þat þou miȝthes fede him. ¶ And so him þat þou eggest to synne. ¶ *And seint Ierom sais*. Also if þat þou hide þe bred of techinge & good lijfinge. þou sallte be punichid for þi silens. &# for trespas þat þou miȝtheste amende. ¶ Therfore he is called an euel seruant *in* þe gospell. þat hideth þe besant of his lorte. and þ*er*fore he was putte in pr*e*son. ¶ And alle so euil pr*e*latus þat geuith wr*a*nge ensampul to þ*er* suggetis *in* worde or deede. ¶ Or w*ith* haldeth þ*er* gostly fode. or bodely. if þai neede. *greg*orius *in mor*alium. *Omnis qui male uiuit in conspectu eorum in quibus prepositus est. quam in ipso est occidit eos. Id*. est. *Clamor subditorum venit ad deum pro ignorancia & defectu prelatorum*. ¶ *Seint Austin* rehersith to alle bacbit*eres* & detractures. and to alle þam þat geuith þ*er* eris to her*inge* of þer euill*e* speche. ¶ ffor he saith. it is mare syne to him[3] þat hereth[3] þe bacbit*er*: þan it is to him þat bacbiteth. ffor he[4] þat speketh illee & bacbituth. & it were so þat he haad not an herer. he miȝth not bacbite. And he saith. boþe þe bacbiter. & þe herer eiþ*er* toged*ur*. it is riȝtful þat þai been boþe punichid. ¶ And also þe bacbit*er* & þe feyner. & he þat makuth similacio*n*. þat by foren aman

(col. 2)

[1] *of my* repeated, and struck out with red ink.

[2] *gaudere* struck out with red ink between *tuo* and *inimico*.

[3] *þat hereth* repeated, and struck out with red ink.

[4] Above the line by A.

spekuth frundely. & behynde his backe preuely. he bacbith & speketh illee. And with his frende he spekith peesybul. and undur þat preuyly he settith spies for to do him malys. Thou schalt undurstonde. þat þe bacbiter sleeth himself. & his heerer. and anulluth him þat he bacbituth. *Iudicare fratrem est. quando nec loquitur. nec comedit cum eo. ymmo alios. a consorcio eius subtrahit.*

The sixte commaundement of god.

Sextum mandatum Non mechaberis. That is. I. commaunde ȝow ȝe dele with no wemen. bot in truȝe matrimoni. ¶ ffor now. undur þis commaundement is conteyned alle maner of lechere. bothe kyndely. and agaynes kynde.[1] And also gostly lechere.[1] ¶ Bot þou[2] maiste undurstonde. þat aman & his wiif[3] may syn ful greuesly togedur so þai may do. ȝe & deedly. & þat is. if þai doon operwise þan resonnabul kynde askes. or ony pynte agaynes kynde. Or oonly for luste withouten ony rosonnabul causus ¶ ffor# I. fynde (fol. 124b) wreten. ffor. iiij. cause aman may uson[4] his wijf laufully. & þai sufficen to a good cristen man & resonabul. ¶ The firste is. þat it be euer kyndely Idoo. and cause of getinge of chideren. ¶ The secunde is. eldinge of dette in dewe tymes eyþer to oþer. ¶ The þridde is cause of uncontinens And þe fourthe is. for to eschue fornichacion eþer of oþer. ¶ And halsynge of þe wijf schal he[5] not refuse[6] in holy tyme so þat scho haf no cause[7] of noon oþer. Neuerles þe asker is þe trespassur. if þer be ony defaute. ¶ ffor oþer wiles it is lauful aman for to uson his wijf. & oþer wiles not. aftur þe wordes of seint Austin. ¶ *Augustinus.* Christiano cum *uxore sua aliquando licet conuenire. aliquando non. propter processionis dies. & ieiunorum aliquando non licet conuenire. etcetera. Item quociens dies natalis. uel reliquie festiuitates sanctorum aduenerit. a proprijis uxoribus est abstinendum.* Whet ȝe wel þat lechere is agret syn þer as it is

[1] In the margin by A.
[2] Above the line by A.
[3] In the margin by B.
[4] Altered from *son* by B, the *u* being above the line.
[5] Above the line by A.
[6] Altered by B to *refused.*
[7] Altered from *cau* by B.

mysusud. ¶ ffor bytwyne[1] a sengel[1] man. & sengul woman is deedly syn. ȝe & þe ful co*n*sente to þe deede w*i*thouten þe dede doi*n*ge is deedly syn i*n* sengul ma*n* & woman. *ffor seint Ierom sais.* eue*r* ape*r*fit wille is eue*r* take for þe dede i*n* þe siȝt of god. be it to good. or be it to illee. *Math*ei. *v. Non mechaberis. Quia omnis qui viderit mulierem ad concupiscendum eam. et*cetera. ¶ Avotre is grat*ur* synne þe*n* sengul. And incestus is more synne þe*n* auoutre. Incestus is. he þat delith w*i*th nonne. w*i*th kosyn. or w*i*th. amaydon. þe wich is[2] called defloracio. Bot þe grast is & þe hieste synne of alle is sodomite and synne agaynes kynde. ¶ *Incestus. a. quasi incastus. qui cum monyali. uel cum sanguinea. uel uirgine concumbit.* Bot oue*r* alle sodomite is þe worste. ffor sainte austin sais. ¶ .*Aug*ustinus. *Quod longer maius crimen est.* quam *cognoscere matrem.* ¶ *Item Aug*ustinus. *Adulterium malum*♯ *vincit fornicacionem. vincit*ur *aute*m *ab incestu. peius* est *cum matre* quam *cum aliena uxore concumbere. set* omn*ium hor*um *est pessimum.* quod *contra naturam fit.* ¶ *Isti omnes vocantur sodomite. Masculus cum Masculo. uel ffemina cum femina. uel Masculus cum femina. Aug*ustinus. *Quocumque autem modo tale factum exercet* pre*ter*quam *inter hominem et femina*m *ordinate. & in vase debito. vicium contra naturam. & sodomiticium iudicat*ur. ¶ Also þis co*m*mandement forbedith alle unlauful cussynges. & clippinges. & ragynges. & unclene touchinge. ffor he þat towchith picke. is defouled of þe picke. ¶ A good ma*n* of religion wol eue*r* be tille ilke ma*n* & woman. as þouȝ his p*r*ior sat besydes þam & sawe & herde. ¶ A good weddeth man wol be to ilke awoman. as þouȝ þat his wijf herde & sauȝe. & þe wijf also to hir husboonde. & a ȝinge man. or woman. as *per* fa*dur*. or mo*dur* herde.[3] or sauȝe. ¶ A seru*ant* man or woma*n*. as *per* mayst*ur* & mayst*ur*as herde or knew. In alle þinges þat p*er*teyneth to syn. or to untruthe. ¶ ffor eue*r* homlynes. & towchinges. & halkus and hernes. & cussinges & sitty*n*ges[4] & ofte used. bringeth me*n* & wome*n* to syn. Bot agood man or woma*n* þat dredith god. ȝinge. or wolde of what so gree so eue*r*

.i. iacobi. ¶ *Peccatum uero cum consummatum fuerit. generat mortem.*

(col. 2)

[1] *sengel* is repeated, and struck out with red ink ; the *a* is in the margin by B.
[2] Above the line by B.
[3] *herde* repeated, and struck out with red ink.
[4] In the margin by A.

he be. he wol avoyde & schonon al silke tokennes. ffor silke maner usinges is more for luste. þen for deuocion to holynes. *ysidorus. Non enim perfecte vicium vincitur nisi sollicite causa & oportunitas viciij caueatur.* ¶ Seint paule saith. it is good þinge to aman not for to towchen a woman. *And seint austin seith. if þat* it be good þinge not for to towchen awoman. þen he saith. it is euil þinge for to towchen hir. ¶ So it semith bi holy writte & be doctures. þat howȝeuer aman toche awoman. or þe woman þe man for luste. it defilith þe saule saue with in þe sacrament of # wedlock. ¶ Also þou man or woman þat suffreste lechere in þin howse usud. knawynge. Or þat þou consenteste to ony oþer. Or suffreste it wytingely. þer þat hit perteyneth to þe to amende it. Or if þat þou miȝthe amende it. I. say þat þou schalt be pinisched be þe doome of god as he þat dooth þe deede. Aftur þe wordes of seint paule. And aftur þe wordes of holy writt & doctures. *Eccl*esiastici. *xxij. Precurre prior in domum tuam peccata abiciendo. ne tecum veniant in morte.* ¶ *Ad romanos. i. Non solum qui faciunt digni sunt morte: set qui consenciunt. facientibus.* ¶ *Isidorus. Non solum factores: set & consocios peccati tenere obnoxios.*

.I. corinthiorum. vij. augustinus.

(fol. 125)

The semfth commaundement of god.

Septimum mandatum est. Non furtum facies. heer is forbodon. Sacrilege. And rauen. And ocur. And symony. Alle untrue[1] Mesures. And fals wiȝthes. & mettes. for to bye be woon. &[2] selle bi anoþur. ¶ Sacrilege is. wen haly þinge. or unhalued is taken out of haly place with*outen* lauful leue. And also it is sacrilege to spende haly chirche goodes in mys use. Or to witt draw truȝe tythus. Offringes. or rentes. þat perteyneth truly to haly chirche. ¶ Ocur is on diuerse maneres. As if þou take outh for þe lone. Or sellest derre for þe lone & for þe respite of þe lone. or delay of tyme. Or if þou lene a weed to a day be enprise. & he breke þe day þou takest alle. And on þe same wise of fermus & of londes. Seint gregor sais. abouen

[1] *wiȝtes* struck out with red ink before *mesures.* [2] Above the line by B.

alle merchaundise. of byinge. or sellynge. or lenynge. I. kursede be þe ocurer. gregorius. *Unde super omnes merchatores: plus maledictus est usarius.* Also gif aman gif to alord. or leneth tresur. for þat þe lorde schulde gif his sone a benefice. ¶ Also agaynes þis commandement dooth he þat usuth any rauen. þat is he þat taketh anoþer mannes good wrongely. on see. or londe agaynes his wille. to his knawinge. or # to his unknouinge. ¶ Rape is. of nonnes. or maydenes. & wedues. *et*cetera. ¶ Also a gaynes þis commaundement doos alle þese werkemen of crafte. And þese laburers. þat maketh euel werke. & selleth it for good þinge & good werke. knoinge wel þat he dooth defraude & begylynge to his euyncristen. & so he selleth with oothes his good falsly. and be gilith his broþer untruly. ¶ Also þese laboureres. þat maken couenant be þe day. or be þe woke for to do truly þer labur. for aserten of hire. and þai faynen. or loytrun. or putten of þat þat þai miȝth do in oon day. put it of in to two daies. or aday and anhalf. for couetise. I. say hit is þefte. ffor þe same couenant þat he maketh for to be truly payed for his labur. on þe same wise þe same couenant byndeth him in þe siȝth of god for to do[1] truly his labur in alle þinges þat is in laufulnes. neþer[2] in longe sittinges ne in puttynges[3] of: ffor þe wille of god is. þat aman schal do to his neiȝbur. as he wolde þat his neiȝbur dede to him. ¶ And also þis commaundement forbedith alle maner with drawinge wrongesly of an oþer mannes god. And þat is. weþer þat it be take priuily. or oponly. be stenþe. or be sotilte. or be fals wordes. or fals mesurus. mettis. or wiȝthes. or fals opus & feyned. ¶ Also þo þat do not þer dwteus to[1] holy chirch: & as þoo þat payeth not hir dettus & þer tythes truly. And þat makuth not þer offringes. & oblacions dewly. Or þat dooth ony wronge priuyly. or apertely to holy chirche. Al þet[4] doos agaynes þe commaundement. ¶ Also þo þat with holdeth werkemen þer hire. Or þer awne mennes wages. for þer trauel. or for þer wages & hire. silke men kepit not þis commaundement. ¶ Also þoo þat oppresit his tenantes. or þat meynteineth fals querellis. or þat dooth ony extorsions. or wronges for couetise. or for hatradon. or for

(col. 2)

[1] Above the line by A.
[2] Altered from *ne* by B.
[3] Altered from *puttynge* by B.
[4] Altered from *þe* by B.

malis to þer sugettus. or to any oþer. þai kepe not þis commaundement. ¶ And also þai þat binemith amannus good name. or profit. be priue detraccion. In alle þese beforesaid and in many oþer is brekynge of þe commaundementes of god. ¶ *In deut*eronomio. (fol. 125b) *24.*# *Non negabis mercedem indigentis & pauperis & cetera.* ¶ *Luce. xv. Qui fidelis est in minimo: & in maior fidelis est. Et qui in modico iniquus est. & in maior iniquus est. Item nota. Quod ita committitur furtum. In reparua: sicut in magna. Item ieronimus. ffurtum non solum in maioribus. set eciam in minoribus iudicatur. Non enim quod ffurto ablatum est: set mens furantis attenditur.* ¶ *Concupicencia. is he þat gedureth.* ¶ *And Auaricia. is he þat kepith.*

The eiȝthe commaundment of god is þis.

Octauum mandatum. Non loquaris falsum testimonium. contra proximum tuum. ¶ That is. þou schalt noȝth bere no fals wittnes agaynes þi neiȝbur. neiþer for loue. ne for no fauur. ne for no drede. ne for no lukur of wynnynge of worldly good. ffor an þou do. þou brekest þis commaundement. Acordinge hirto. *In leuitico. xix. Non consideres personam pauperis: nec uultum potentis. set iuste iudica proximo tuo. Mathei. x. Et nolite timere eos qui occidunt corpus: animam autem non possunt occidere. Set pocius eum timere. qui potest & animam & corpus perdere in gehennam. i. timothei. v. Nichil faciens in aliam partem declinando.* ¶ Agaynes þis commandemente doos þai. þat wilfully putteth þam to book ooþe. or in þinge þat is dowtabul. or in plesinge to ony man for fauur. bot it[1] were in aful iuste cause & sekur. ne for noon euil wille. or for to hindur woon. & in foþeringe of anoþer. I. sai þo þat doon so synnen deedly. & slen gostly. ¶ Also[2] agaynes þis commaundement doos al fals recordurs. gylurus. glosers. flaturers Bacbiteres.[3] detracturus. wriers. & scorners. & lyers. defamurs. & euyll conselurs & lesynmungers. & bosters. And þo þat sayin agaynes consciens. & fals breþeren.

[1] Above the line by B.
[2] Altered from *Al* by B.
[3] Altered from *bocbiteres* by B.

and flas feyned frendes & euil tisers. & fals expositures of holy writte. Prophet. *Beati qui custodiunt iudicium & faciunt iusticiam in omni tempore.* ffor þe mowȝe þat lieth. sleeth þe saule ¶ Aman schulde not maken alesynge for noon orþeliche mannes profit: for aman sal not harme his awne# saule. for to help an noþer manes body.
(col. 2) Bot raþer þan aman schulde maken alesynge it were betur to halden his pees. if þat he darnot. or wolnot say þe soþe. for hinderinge of him þat he dredith or loueth. ¶ Neuerles perfeccion wolde in alle causus aman schulde sai þe soþe. And also þai þat haldeth þer pees. & saith not þe sothe þouȝ þai konne. wen þai been askud. ¶ Also in þis commaundement is for boden specially in forsweringe oponly to fore aiuges man beringe fals wittnes. And alle oþer priuy for sweringes in alle causus. And alle fals excusacions. And alle fals wittnes for drede. loue. or fauur. or for wratthe. or for enuye. And alle glosinges. & flateringes. ¶ So by þis commaundemente. aman schulde not halde with his awne fadur. ne with noon oþer freend in þis world in afals querel. ne in noon fals opynion. ne in[1] conselle. for if þat he do so witynly. þan doos he agaynes his consciens. And in þat aman sueth þe wille of þe flesch & noiȝth of þe saule. romanorum. *viij. Si enim secundum carnem vixeritis. moriemini.* And if þat we lijfen afturˉ þe wille of þe flesch. we schulen be deed. ffor geef aman folueth þe wille of þe flesch. in as miche he berith fals wittnes agaynes þe saule *In deutronomio. xxiiij. Non occidentur patres pro filijs nec filij pro fratribus.* set *unusquisque pro peccato morietur.* ¶ Agay þis commaundement do þai. þat asoyleth þam þat þai may not asoyle. Or byndeth þam þat þai schulde not bynde with kursinges. And þai þat prechen fals agaynes holy chirche. And þai þat auantheth[2] þan of konnynge & crafte þat þai konne noiȝthe. ¶ *In deutronomio. xx. vij. Maledictus homo qui peruertit iudicium aduene. & pupilli. & vidue.*

[1] Above the line by A.

[2] Altered from *auantheth* by B.

The neythe commaundement of god.

Nonum *mandatum. Non concupisces uxorem proximi tui.* That is. I. comma*n*de ȝow. þat ȝe[1] desire. ne couet noiȝt ȝowre neiȝb*ur*es wiif. ne his douȝt*ur*. ne his seruant man ne woma*n*. neiþ*ur* be# way of syn: ne be way of wro*n*ge

(fol. 126) ¶ In þe siȝste co*m*mau*n*dement is forboden þe dede of lechere. & þe wilful co*n*sent þer*to*. saf wit*h*in þe hooly sac*r*ament of wedlack. ¶ And in þis co*m*mandement þe[1] wille of þe syn is forboden. And not oonly þe wille of þat deede of þat syn. bot also þe wille & þe desire to haf ony occasions to do lechere. & flesly steringes. or delectacions in þe fleche. ffor luste eu*er* maketh þe syn. So þat god co*m*mau*n*deth clannes of body from alle maner fleschely dedes of lechery out of trewe wedlacke. ¶ And alle so al[2] clanes of herte. fro*m* unlauful couetinge. & desiringe of þe dede of lechere. and also alle lechures delectacions. ¶ The woman þat taketh ano*þer* man þe*n* hir howsboonde. scho defiliȝth hir howsboonde bed. wit*h* a titul of forsakynge. And þe man on þe same[1] man*er* to þe wijf. Seint paule[3] seis it is agret sac*r*ament. and ho is defectif. hit wol not been unpynisched greuesly. ¶ ffornichatur*us* and avoutrerus god salle deme þa*m* That is i*n* a special doom be here self. he is

.glossa. aglotun*us* lechur. þat hath of his awne Inowȝe. & stelith o*þer* men*us*. And *þer* fore he sall be pyniched. for lechere. for glotonne. & þefthe. ¶ *Ad hebreos. xiij. ffornicatores. et adulteros iudicabit deus.* id est. *in speciali iudicio. honorabile connibium in omnibus. et thorus in maculatus. Ad ephesios. 6. Sacramentum hoc magnum est.*

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[1] Above the line by B.

[2] In the margin by A.

[3] Altered from *pau* by B.

The tenthe commaundement of god.

NOn *concupisces rem proximi tui.* ¶ That is. þou schalt not desire þine neiȝbures good. That is to say. þou schalt not couette þi neibures hows. ne his seruant. ne man ne woman þat perteyneth to him bot in good consciens. ne his ox. ne his hors. ne his asse. ne no good of his is wrongely. neþer for labur neþer in byinge ne in sellynge ne bargenige. ne in takynge. neiþer þi self. ne noon oþer bi þe. prouerbiorum. *xxviij. Princeps qui libenter audit*[1] *mendaci omnes ministros habet impios Quia scriptum est. Os quod mentitur occidit animam. & perdes omnes qui locuntur*# *mendacium.*

(col. 2) ¶ Also þou schalt not haf þi neibures good[2] be byinge of plee or bargenige for þi profit & to[3] his harme. so þat þou schalt not for couetise of his good be gyle him wilfully be no maner sotilte in bargeninge to byen of him knowinge wel. þat he schulde harmed þerbi. ¶ And also. if þat þi neiȝbur haue aþinge þat he haath. & is not wille for to leue it & liȝtly it wol stonden him in stede anoþer tyme. & þou desireste it fro him: þan þou kepiste not þis commandement. ¶ And als so if þat þou plede wrongesly with ony man for his good. and þouȝe þat þou gete it noiȝth with þi plee þat is wronge: owþer his howse. or his londe. be maistri. as þi desire. & wille were. ȝet doos þou agaynes þe commaundement. And also. if þat þou desireste ony mannus deeth. for his heritage. or for ony oþer good. þan þou doost agaynes þis commaundement. ¶ Also þis commaundement forbedith. alle maner wronges. & fals couetise. & sleiȝtus. & cautelis. for to haue þi neiȝbures good wrangely & agaynes his wille. ffor þou schalt not desire wilfully. ne scheche no good of his þat he hath un riȝtwes þat were agaynes his wille for to leuen. Ne þou schalt not by of him. bot þat he may selle þe laufully. noþer lond ne renthe. ne noon oþer þinge knawinge to þe bot in alle truthe. & iustenes. ffor þis is haly scriptur. confermynge of þe ten commaundementis of god. And takuth heed. of rex achab. & of nabot. *Non concupisces domum proximi tui. secundum Augustinum. hic prohibet concupicenciam reialiene immobilis.*

[1] Altered from *audite* by the erasing of the *e*.
[2] In the margin by A.
[3] Above the line by A.

Non desiderabis uxorem eius. non seruum nec ancillam. non bouem. non asinum. nec omnia que illius sunt. ¶ *Hic prohibit concupiscenciam rei mobilis.* secundum. *Origenum. tamen unum est preceptum.* ¶ *Zacharie prophete. v. Ego video volumen volans. longitudo eius. xx. cubitorum. & latitudo eius. x. cubitorum. & dixit ad me. Hec est maledixio que egredietur super faciem omnis terre. quia omnis fur sicut ibi scriptum est iudicabitur. Et omnis iurans ex hoc similiter iudicabitur. Educam illud dicit dominus exteri. & veniet ad domum furis.*

(fol. 126b)

& ad domum iurantis. in# nomine meo mendaciter. et commorabitur[1] *in medio*[1] *domus eius. &* consumet *eum & ligna eius. & lapides. &* cetera. *Math. vij. Omnia ergo quecumque uultis ut faciant vobis homines. & vos facite illis. hec est enim lex & prophete. Non omnis qui dicit michi. domine. domine. intrabit in regnum celorum. set qui facit voluntatem patris mei qui in celis est. Luce. vj. Quid autem vocastis me domine. domine. & non facitis que dico? Iohannes. xiiij. Si diligitis me. mandata mea seruate. Mathei. xix. Si vis ingredi ad uitam serua mandata. Qui nobis concedat. qui uiuit. & regnat.*

[1] In the margin by A.

NOTES

P. 9, l. 21 *ille* clearly for *ilke*. l. 22 *faf* for *saf*. l. 24 Between *kepe* and *his* a word has been completely scratched over.

P. 10, l. 1 *Roson*. So the MS. The difference between *o* and *e* in the writing is so slight that the two letters were easily confused. l. 21 *langes* for *landes*. l. 25 *chirderen* for *childeren*.

P. 11, l. 10 *man & wemen* for *man & woman*. l. 35 After *god* three words have been written in the margin by B. The second of these words may be either *þe* or *þi*. The last word cannot be read with any degree of certainty; seemingly it is *fauer*, though it may be *trauell*. Either of these readings makes good sense. The added phrase is not absolutely necessary.

P. 12, l. 2 *shaplokur*. Cf. Kluge, Paul's *Grundriss*, 1060. l. 15 *isrle* for *israele*. l. 23 *sauuls* for *saluus*.

P. 13, l. 32 *for to with ho stall*, etc. = *for to wit who stall*, etc.

P. 14, l. 1 *And of*, etc. probably for *As*. l. 1 *loues*. It seems certain that *soues* = *sieves* is intended and that it is a reference to the practice described by Brand, *Popular Antiquities*, III, 35 ff. l. 14 *dunnancia* for *diuinacio*, which probably was in the original from which the scribe was copying *diuinācio*, the *ā*, of course, being a mistake for *a*. l. 16 *ydolatriam* for *ydolatria*. l. 35 *gegor* for *gregor*.

P. 15, l. 29 *semetwel*. One word in the MS.

P. 16, l. 22 At the foot of fol. 121 b:

2. petri. 2. ¶ Melius enim erat eis non cognoscere viam iusticie. quam post agnicionem retrorsum conuerti ab eo quod illis traditum est sancto mandato. ysidorus de summo. bono. Tanto enim maius cognoscitur peccatum esse. quanto enim maior qui peccator [= *peccat*] *habetur.*

actuum. 5. ¶ Obedire oportet deo magis quam hominibus. dedit deus spiritum sanctum omnibus obedientibus sibi.

gregorius. Si ueraciter christianus esse. plus dei iudicium quam hominis voces timeres.

l. 23 *man* for *maner*.

P. 16 Gloss, l. 5 *perdes* for *perdet*.

P. 17, l. 1 *me* for *men*. l. 12 *commaundemetis* for *commaundementis*. l. 15 *Quia* for *qui*. l. 16 *adhibem* for *adhibet*.

P. 18, l. 24 *intandam* for *uitandam*. l. 26 *swe* for *swere*. l. 28 *þe* for *þer*. l. 30 *quod est*. So the MS.

P. 19, l. 10 *sauȝth* for *sauȝ*.

P. 21, l. 17 *have* evidently is omitted between *&* and *rewarde*. l. 24 *gorie* for *glorie*.

P. 22, l. 7 Supply *estis* between *potentes* and *ad*. *Visi* for *vivi*. *missendum* for *miscendam*. l. 9 At the bottom of fol. 122 b :

> ¶ *In exodom. xij. xiij. Dies prima erit sancta* [atque] *solempnis. et dies septima eadem festiuitate venerabilis. nichil operis facietis in eis. exceptis hijs que ad vescendum pertinent. et obseruabitis azima. 31. 35. In leuitico. 23.* ¶ *locutus est dominus ad moysen dicens. Decimo die mensis huius septimi: dies expiacionis erit celebrrimus. &. vocabitur sanctus. Affligetisque animas vestras in eo. & offeretis holocastum domino. Omne opus seruile non facietis in tempore diei huius: quia dies propiciacionis est. ut propicietur vobis dominus deus vester. Omnis anima que afflicta non fuerit die hac. peribit de populis suis. Et que operis quippiam fecerit: delebo eam de populo suo. Nichil ergo operis facietis in eo. Legittimum sempiternum erit vobis in cunctus generacionibus. & habitacionibus vestris. Sabbatum requiescionis est.* [et] *affligetis animas vestras die nono mensis. A uespera usque ad uesperam: celebritis sabbata uestra dicit dominus omnip*[*otens*].

l. 14 *ruson :* boast, praise, extoll. Cf. Wright, *Dial. Dict.*, q. v. l. 26 *sad:* sated. l. 30 *tume :* empty ; Scotch *toom*. Skeat denies that the word is O. E. and takes it as a Norse borrowing, Icel. *tomr*. Wall (*Ang.*, xx, 135) cites O. E. *tom* (only in poetry) and Low German *tomi*. He includes *tume* among the words that that may be of either English or Scandinavian origin.

P. 23, l. 9 *beoth*. An unusual form at this date. Again we may have here a careless confusion of *e* and *o*, or it may be that *beoth* is a form brought directly over from the text that the scribe was copying, which probably was, as in many other instances, a very old text. l. 25 *sluȝe* probably for *sluȝþe*. Cf. *mowȝe* for *mowȝþe* (p. 32, l. 3). The scribe may have intended *sluþe*, mistaking ȝ for þ. Strattmann records : *sleuþe, slauþe, slouþe, sleuȝþe, slauhðe*. l. 30 *festiuus* for *festiuis*.

P. 24, l. 10 *bre* for *breke*. l. 16 *gar lett*. Interesting tautology, which is to be accounted for, probably, by the difference of usage in the scribe's dialect and that of the copy he was following.

P. 25, l. 1 *catherizatur* for *cathetizatur*. l. 5 *quae* is omitted between *operantur* and *de*. l. 18 *vocabitus* for *vocabitur*. l. 28 *solus* for *solis*.

P. 26, l. 15 *huger* for *hunger*.

P. 28, l. 14 *longer*. The contraction over the *e* in the MS. is surely that used for *er*. *Longe* is, of course, intended. l. 23 *cussynges:* kissinges. *clippinges :* embracings. Clyppynge or kyssynge, or towchynge of lyth. Myrc, *Instruction for Parish Priests*, p. 39. *ragynges :* wanton playing. l. 31 *homlynes :* intimacy, familiarity. Cf. *N. E. D.*, and Wright, *Dial. Dict.*, q. v. Not in Strattmann. *halkus and hernes :* corners and recesses. A conventional pairing. Speght's *Chaucer* (1598), Address to Chaucer : "Where hast thou dwelt good Geffrey al

this while? . . . In haulkus, and herne, God wot, and in exile." Trevissa (Rolls Series), I, 9: "Dedalus haus haþ many halkes and hurnes." *Ratis Raving* (E. E. T. S.), p. 121: "In cauernys and in ernes."

P. 30, l. 7 At the foot of fol. 124 b:

13. Ad hebreos. Honorabile connubium in omnibus. & thorus inmaculatus. ffornicatores & adulteros iudicabit deus. id est in speciali iudicio. .5. Ad ephesios. Sacramentum hoc. magnum est. Ysidorus. de summo. bono. Principaliter hunc duobus vicijs diabolus humano generi dominatur. id est per superbiam mentis & luxuriam carnis. per hec duo vicia diabolus humanum possidet genus. ut dum mentem erigit. vel dum per luxuriam carnem corrumpit.

Breuis est voluptas fornicacionis: set perpetua est pena fornicantis.

l. 8 *wedues*, widows. OE. *widuwe. Promp. Parv. widue.* l. 24 *stenþe* for *strenþe.* l. 33 *hatradon.* The *N. E. D.* records *hatreden, haterdyn* and *haatredyn*, but not the form here.

P. 31, l. 5 At the foot of fol. 125:

Actus. x. In veritate comperi[o] *quoniam non personarum acceptor deus: set in omni gente que timet* [eum]. *et operatur iusticiam acceptus est illi.*

l. 29 *recordurs:* witnesses. *glosers:* flatteres, decievers. l. 30 *wriers;* accusers.

P. 32, l. 1 *flas* for *fals. tisers:* enticers. l. 3 *mowȝe* for *mowȝþe.* l. 25 *Agay* for *Agagnes.* l. 28 *þan* for *þam.*

P. 33, l. 1 *neythe* for *neynthe.*

P. 34, l. 7 *bargenige* for *bargeninge.* l. 8 *verba* omitted between *audit* and *mendacij.* l. 10 At the foot of fol. 125 b:

Zacharie prophete. ¶ Loquimini ueritatem unusquisque cum proximo suo ueritatem & iudicium pacis iudicate in portis vestris. & unusquisque malum contra amicum suum ne cogitetis in cordibus vestris. & iuramentum meum verax ne diligatis. Omnia enim hec sunt que odi dicit dominus.

l. 12 *bargenige.* Again the second *n* is omitted. l. 14 *be* is omitted between *schulde* and *harmed.*

P. 35, l. 8 *exteri* for *exercitum.* l. 9 At the foot of fol. 126:

.Ecclesiastici. xxiij. Vir multum iurans replebitur iniquitate. & non discedat a domo eius plaga.

l. 15 *vocastis* for *vocatis.*